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MISSIONARY HERALD

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THE

MISSIONARY HERALD.

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SEVEN MONTHS. — During the seven months of the fiscal year closing April 1, the receipts from donations have amounted to \$214,541.24, of which a little over \$13,700 is "additional to regular contributions." The donations for the same months last year were \$182,274.47. The legacies for these months last year were \$49,534.75, while for this year they have been but \$46,239.27. The total receipts thus far this year in donations, "Specials," and legacies, have been \$260,780.51, against \$231,808.75 for the same period last year. Each of the remaining five months must bring in a large sum beyond what the past months have yielded, if the sum on the basis of which appropriations were made, is to be secured.

ON another page will be found additional reports of the revival at Adana, Central Turkey, also, of a work of grace at Samokov, Bulgaria. Other places in the Turkish Empire are also rejoicing in the presence of the Spirit in converting power. At Broosa and Marash there have been precious visitations of the Spirit in the Girls' Schools; so that in both places *all* the boarding pupils are numbered among the hopeful converts. At Adana and Samokov the work seems to be characterized by that deep conviction of sin, the absence of which has been so frequently noticed in modern revivals in this country. Never has the outlook for a religious awakening in Turkey seemed brighter than now. For an end so much to be desired, let all Christian hearts unite in prayer.

THE visit of the envoys from Madagascar to this country will doubtless lead to a new study of the recent history of the work of God on that great island. Those who have had the pleasure of meeting these ambassadors unite in commending their intelligence and gentlemanly bearing. It has not hindered their mission to have it known that they were Christians by profession, and they have honored that profession and their native land by their bearing while here. We regret to see, by late English papers, that the aggressions of the French are causing much uneasiness among the various tribes of Madagascar, and that there are apprehensions that the pagan islanders will take advantage of the popular feeling to awaken distrust of the Christians. At this critical hour let Christians remember the interests of Madagascar, when they come before Him who has all hearts in his hand.

THE tidings of religious awakening at Samokov come at a time when, humanly speaking, they were hardly to be expected. The mission work in Bulgaria has recently been prosecuted under many difficulties. A reactionary movement has been apparent on the part of some government officials; and there has been an attempt to block those influences which incite to thought and progress. Schools established several years ago were granted such rights by the government as make it difficult to close them, but those started recently have been shut up, and all others have been hampered in many ways. Many national schools have been closed because of their liberal tendencies. At the present time efforts are being made to unite Bulgaria, now under Prince Alexander, who has changed the constitution and secured almost absolute authority, with Eastern Roumania, whose governor is appointed, under some limitations, by the Sublime Porte; and perhaps also with a part of Macedonia, chiefly occupied by Bulgarians, but which is wholly under Turkish rule. The mission, while keeping entirely aloof from political affairs, is, of course, affected by what is transpiring. It is, therefore, an occasion of special gratitude that a spiritual quickening, such as that described in the letters on another page, comes at this time. May the good work go on!

A GENERAL conference of all Protestant Missions in Japan was to commence its sessions at Osaka, on Monday, April 16, continuing until the 21st. The proposal for this Conference was made more than a year ago, and essays relating to all important matters connected with the progress of missionary work in the Empire have been for some time in preparation. The throbbing life in Japan calls for alertness on the part of those who would give the gospel to its people, and they need all the wisdom they can gain by mutual consultations.

MISSIONARY literature is increasing very rapidly. The papers presented at the Japan Conference, mentioned above, are to be printed, and the volume will doubtless be of great value to all friends of missions. We have ordered a number of copies for sale. The Proceedings of the Decennial Conference in India will also be issued in book form, at seven shillings sixpence, at Calcutta. We shall be glad to forward the names of any who may desire to subscribe for the volume. We rejoice to learn from Messrs. Cassell, Petter & Galpin, that they are soon to place upon the American market an edition of Young's valuable book on "Modern Missions."

THE United States Consul at St. Paul de Loanda, West Africa, has informed us of his purpose to attempt the passage of the Coanza River above Dondo. This he hopes to do on a rubber raft, to be furnished with sails and paddles, and he is confident that by this route goods may be taken to Bihé in the readiest way. He reports that on his last trip up the Coanza he had found some very good veins of coal, also copper and gold. The attempt to pass beyond the Dondo cataracts will not be made till next June. We shall watch with much interest the results of this effort, in the hope that a better route may be found for reaching our mission field in West Central Africa.

OF a special effort in his district, Secretary Haydn reports : "Early in January last, for the sake of enlisting the Sunday Schools, a portion of the year, in special effort in aid of the work of the American Board, a circular letter was sent to the Sunday Schools of Ohio, asking for a cent a week for seventeen weeks, from each scholar enrolled, to be applied to the Seminary building at Amanzimtote, in South Africa, which we would fain see growing into a second Oberlin. A similar letter was sent through New York, New Jersey, etc., asking that the same method might be pursued by Sunday Schools in reference to the running expenses of the *Morning Star*; and another through Connecticut, calling for Sunday School offerings in aid of the Kioto Training School. Five dollars in each case constituted a share ; and a special certificate was offered to contributing Sunday Schools, and to personal givers of fifty cents. Forthwith, the weaker Sunday Schools of Ohio began to respond ; and some of the stronger, as well as the weaker, in New York, New Jersey, and Pennsylvania ; and, at length, the first fruits from Connecticut came to hand. A beginning has been made in a good work, with a twofold object, viz : the education of the entire school, as such, to look abroad, a part of the year, and plan, give, and pray for the perishing ; and, second, to secure positive aid in the great work being done in these three directions. A good beginning has been made. The plan seems entirely feasible. Shall it now be carried to consummation? What say the Sunday Schools of Connecticut, New York, New Jersey, Pennsylvania, and Ohio?"

THE Gilbert Islanders, picked up at sea, of whom an account was given in the last *Herald*, were sent by friends in Japan to San Francisco, as the quickest route to their home. While in California these rescued people, though they could speak but few words of English, made a deep impression by their genuine Christian deportment. A gentleman writes of the blessing he had received from their visit, saying : "New praises for redeeming love awoke within me!" We have received a photograph of the group which we hope to reproduce for our readers, together with some account of their wanderings, when Mr. Bingham or some other person at the Sandwich Islands, who can speak the Gilbert Island language, shall be able to learn their story. Mr. Taylor, formerly stationed at Apaiang, recognizes the old man in the photograph, as one whom he baptized at Apemama, in 1880.

OUR offerings to God must be of that which is most precious to us. We must give ourselves and our children, devoting our hearts and not merely out money. This can be seen even apart from Christian teachings. There comes to us in one of the Lives of Gautama a story of a king who had expended vast sums of money in building Buddhist monasteries, who asked the great teacher whether by all this lavish expenditure he had not secured for himself a right to hope for endless happiness. Gautama replied : "O King, what you have done is only the giving of property ; those only who give sons and daughters to this work can obtain eternal happiness." Afterwards, when the king had consecrated his sons and daughters to the priesthood, Gautama, smiling, said : "Now, O King, you will be truly happy, for your offerings are of that which is precious."

ENCOURAGING reports have reached us concerning the progress of evangelical work among the Chinese of the Sandwich Islands. Mr. Frank W. Damon is devoting all his strength to the study of the language and to labors among the Chinese. A Boy's School now numbers forty bright lads, some of whom it is hoped will yet be heard from as teachers and preachers. Miss A. M. Payson, formerly of the Foochow Mission, finds in this school a fine field for labor. At various stations new converts have been baptized. Rev. Mr. Forbes reports that a company of thirty Christian Chinese at a plantation on Kau have held religious services for the past two years with great regularity, although destitute of a pastor. It is affirmed that throughout the island the converts from amongst the Chinese compare most favorably with the Christians who come from Europe and America. There is no echo from Hawaii of the cry heard on the Pacific slope: "The Chinese must go."

THERE has been of late a noticeable quickening of missionary interest in Germany. A Missionary Conference has been formed at Berlin, in which Doctor Grundemann is specially interested. The Conference of Halle, founded by Doctor Warneck, has now twelve hundred members, embracing almost all the pastors of the Province of Saxony. Doctor Grundemann is now engaged in the preparation of a popular Missionary Atlas, smaller than his elaborate atlas issued many years ago.

WE are glad to give, on another page, Mr. Hume's sketch of the great Missionary Conference recently held at Calcutta. The more we hear of the Conference the more are we impressed with its value, both as indicating what has been done and as helpful for future labors. The movements of God's providence for bringing India to Christ should fill the hearts of Christians with gratitude and renewed devotion. If we are cautioned not to talk much of the *day*, we can surely sing, "The *morning* light is breaking."

A REMARKABLE statement is made on another page of this number that more than one third of the missionaries, male and female, now laboring in connection with the American Board in India and Ceylon are the children of missionaries, born in the land where they are now spending their strength. Twenty-four out of the sixty-seven on our list of Maratha, Madura, and Ceylon missionaries are the sons or daughters of missionaries of the earlier generation. How surely does God keep his covenant with those who leave all for the sake of his Kingdom!

AN unknown correspondent, in a Western city, sends us an extract from a letter received by a voluntary canvasser for the *Missionary Herald*, who had sent a note to an old subscriber, inquiring if she wished to renew her subscription. The question seems to have startled the subscriber, as if it reflected upon her Christian character. "What does it all mean? Do Christian people really get along without the *Missionary Herald*? or has my walk for all these years been such as to suggest a doubt concerning me? Visions haunt me of some faithful friend or the church committee coming to ask me if I still pay my pew rent, or keep my temperance pledge."

DEPUTATIONS TO THE TURKISH MISSIONS.

THE following minute, passed by the Prudential Committee at its meeting of March 27, 1883, will explain itself : —

“Whereas, at the repeated request of missionaries in Turkey, the Prudential Committee has had in contemplation for over two years a plan for sending, at some fitting time, a deputation from the Mission Rooms to visit the Turkish missions for conference upon several important questions of missionary policy presented in the Memorandum adopted by this Committee in 1881; *and whereas*, the missionaries in recent letters have expressed their earnest desire, in view of important questions to be considered and of their bearing upon the estimates for the coming year, that the deputation be sent without further delay; *and whereas*, the annual meeting of the missions in May next affords a fitting time for such a consideration; *and whereas*, the Special Committee appointed at Portland has requested this Committee to send a deputation to Turkey to be present at Constantinople with the deputation of the Special Committee, therefore

“Resolved, that Dr. A. C. Thompson, and Secretaries Clark and Alden be appointed a Committee from the Mission Rooms, in Boston, to attend the annual meeting of the Western Turkey Mission, in May, for a full and free conference with the missionaries and churches concerning the future policy of the missions, and also to give any information the deputation appointed by the Special Committee may call for on the particular matter they are sent to investigate.”

The deputation provided for by this resolution sailed from New York on Wednesday, April 4. Rev. Dr. Thompson being unable to undertake the duty on account of his health, another member of the Prudential Committee, Elbridge Torrey, Esq., who is to be in Europe during the coming months, will visit Constantinople to join the conference. It is expected that the missions in Spain, Austria, and European Turkey will be visited by one or more members of the deputation.

The Special Committee of the Board, appointed at the annual meeting at Portland, to investigate a particular matter, with power to send a deputation to Turkey, has decided to send such a deputation. This Special Committee has designated one of its own members, Z. S. Ely, Esq., of New York, together with Rev. Dr. A. L. Chapin, president of Beloit College, and Rev. Prof. C. M. Mead, late of Andover Theological Seminary, now in Bonn, Germany, to proceed to Constantinople for the purpose named. These gentlemen have consented to undertake the duty, and it is expected that they will visit the Turkish capital and any other places in which it may seem to them desirable to pursue their inquiries.

These two deputations, going nearly simultaneously, entrusted with different, yet important and delicate duties, are commended to the prayers of the friends of missions. May the God of All Might keep them and guide them with his counsel.

MADAGASCAR AND HER ENVOYS.

THE visit of the envoys, sent by the Queen of Madagascar to the principal nations of Europe and to America, has called fresh attention to the marvelous results accomplished in that island within recent years, through the preaching of the Gospel of Christ. The history of the work, very briefly sketched on another page, in the department For Young People, cannot fail to convince an honest inquirer that there is a power in the Christian religion, not of man, a power stronger than that of any other agency for the overthrow of superstition, ignorance, and every evil that can be named. Sixty years ago Madagascar was thoroughly pagan, and without a trace of what could properly be called civilization. The Gospel came as a civilizer, and the filthy, half-naked people are now well clad and cleanly; their houses and homes have been greatly improved; polygamy, which was general, is now at an end wherever the Queen's government is fully established; divorce is infrequent, though formerly it was obtainable simply by the husband saying, "I thank you," to his wife, in the presence of witnesses; intemperance has been checked wherever the government could enforce its stringent laws, and carry out against foreigners its purpose to have "a small exchequer rather than a degraded people." Cruel punishments for crimes have been abolished; the Sabbath is honored by the closing of all markets and the stopping of all public works on that day; and the savage warfare which characterized the former generations is now unknown, so that a rebellious tribe against which the Queen's troops had been sent, as some of their number overheard the preaching in the camp, said: "What is this religion which leads the Imerina people not to enslave us any more, nor to take us away by force?"

Sixty years ago, the language of the Malagasy was not reduced to writing, and there were neither schools nor instructors. The people were worshiping idols, and were the slaves of superstition. To-day there are no idols, the degrading superstitions have been forsaken, and about one thousand schools are in operation.

The government is doing its best to secure the attendance of every child at school, and normal and training institutions are providing teachers as rapidly as possible. In 1881, there were upwards of twenty-six thousand *adults* who were able to read, and over fifty thousand children were in the schools.

The instrumentality by which all this has been accomplished has been the Gospel of Christ, preached to the people and accepted by them. No one can attribute the mighty changes witnessed to the influence of commerce or contact with the civilized world. Twenty years ago there was not a single English commercial house at the capital, neither have foreigners, except missionaries, sought residence in Madagascar. The fruitage which now gladdens all eyes is manifestly from no other seed than that Christian truth which was first planted sixty years ago in a soil where few thought such seed could flourish. It was a handful of corn, but already the fruit shakes like Lebanon.

To the London Missionary Society, God has given the honor of inaugurating and conducting this work. Though the Norwegian Mission entered the field some fifteen years ago, and the Society of Friends has sent laborers who work in

generous co-operation with the missionaries of the London Society, it has been through the latter organization that the great results, under God's blessing, have been achieved. According to the report of the London Society for 1882, it had then in Madagascar: 28 English missionaries, 25 principal stations and 1,152 out-stations, 64 native ordained ministers, 4,134 native preachers, 71,585 church members, 244,197 adherents, 862 schools with 43,968 pupils. The English Church Missionary Society, in 1863, commenced a mission in Madagascar, but out of regard to the principles of missionary comity honorably withdrew, leaving the field to the society that had commenced and so effectually prosecuted the work in the island. The Society for the Propagation of the Gospel, however, disregarding the remonstrances of the London and Church Missionary Societies, secured a bishop, consecrated in Scotland, and has intruded its agents into the field. It reported in 1881, 7 English clergymen, including the bishop, 5 native ministers, and 37 native catechists.

Of course no one should suppose that the work of civilizing and Christianizing Madagascar is even approaching completion. No other agency acts so swiftly for the regeneration of a race as does the Gospel of Christ, yet even under its influences, time, and patience, and long labor are needful in bringing up a once degraded people to the high plane of a Christian civilization. The work begun among the Malagasy is going forward grandly. It gives promise, if uninterrupted by any untoward event, to remove evils which still exist, such as the mild form of domestic slavery, and the ignorance of large bodies of the people, which one generation is not sufficient to eradicate. It is that the Malagasy may be free to carry out these and like reforms, that they desire to be relieved from the threatened encroachments of the French. In view of the inherent rights of the people of Madagascar to their own territory, and because they are purposing to use their rights well in the interests of civilization and for the uplifting of their whole nation, the Christian world should utter its protest against the proposed assumption of territorial rights by France. The moral power of the civilized world ought to be sufficient to prevent such an outrage.

The Malagasy envoys who have come to our shores for a swift visit, have seen some of our principal cities, and have made warm friends wherever they have gone. They have certainly commended themselves as intelligent Christian gentlemen, for whom no apologies have to be made on any point. Their whole bearing has been excellent, and they have deserved, and we think they will bear witness that they have received, the heartiest welcome. As they go back to their home, the prayers of thousands Christian hearts in America will follow them, asking God to bless them and the land to which they return.

A MISSIONARY just parting with a child, who comes to America for education, writes tenderly of the trial, and adds: "The great hope of our lives is, that all our children may in God's providence and grace find their way into foreign missionary work. I do devoutly pray that, in the infinitude of His grace, God would appoint my descendants, down to the hundredth generation, to his service among the Gentiles."

MISSIONARY MOTHERS AND CHILDREN IN INDIA.

AN article published in the *Allgemeine Missions-Zeitschrift*, for December, 1881, takes very strong ground in favor of celibacy in the case of European missionaries in tropical lands. The experience of all Dutch and English missions in India for the last hundred years, says the writer, confirms them in the belief that family life in those countries is impossible for European women. It declares that "married life in the tropical regions can be made possible for Europeans only at the cost of as great outlays and as great luxuries as we find needful in the attempt to raise tropical plants in hot-houses in Germany. Where such favorable circumstances do not exist, the marriage and family life of Europeans is a violation of the laws of nature; it is a protracted murder, especially for women, and it burdens those who are married, consciously or unconsciously, with the giving birth to weak and miserable children."

Surely this is strong language, but is it true? Most certainly not, according to the experience in India of our American missionaries. There comes to us the memory of many of our missionary ladies who have lived and labored for years in India, not in the midst of expensive luxuries, but in simple and economical homes, whose large families of healthy and vigorous children are the best evidence of the erroneous conclusions drawn by the German writer. But lest any one should say that such cases are merely sporadic, let us turn to statistics.

The history of our Ahmednagar station is before us. It has been occupied fifty-one years. Its latitude is about 19 deg. north, thus bringing it well within the tropics. Now how does the length of life of American women compare with that of the men? The conditions of climate, etc., are, of course, in the two cases precisely similar. During the half century just closed, there had been twenty-six male missionaries at Ahmednagar, whose aggregate length of residence was 198 years and 11 months; this gives an average residence of 91.98 months. During the same fifty years twenty-seven American ladies resided at Ahmednagar 208 years and 3 months. Their average length of residence was 92.56 months—just a trifle greater than that of the men! This certainly does not look exactly like "protracted murder" of the women, nor must it be supposed by any means that, at the end of this "average length of residence," the missionary, male or female, died; in only a few cases was the residence thus terminated; in the majority of cases, the individual removed to some other station, or returned to America.

Turning to the Madura Mission of the American Board we find that the seven older members of the mission have been in the field an aggregate of 253 years, or an average for each of over 36 years. Three of these seven who have seen this protracted period of service are mothers of healthy children. In 1879, the then oldest member of the mission, Mrs. Tracy, died, after a life of forty-two years in India. In our Ceylon Mission, still further within the tropics, the mothers have proved to be quite as long-lived and vigorous as the fathers.

As to the physical stamina of the children of foreigners born in India, the history of our missions is emphatic in contradicting the statement that they are inevitably or even generally weak and puny. Of the present missionary force in our

three Indian Missions, more than one third were born in India, the sons and daughters of missionaries from America. Of such missionary children there are ten now in active service in the Maratha Mission, eight in the Madura Mission, and six in the Ceylon Mission : twenty-four in all. If any Missionary Board has a band of twenty-four laborers, born anywhere, who are on the whole more vigorous in mind or body than are these children of missionaries born in the tropics, it is to be most heartily congratulated. We can only wish that the next twenty-four persons from the United States who may offer themselves for service, may average as well in physical, mental, and spiritual power.

It is proper to add on the question of the celibacy of foreign missionaries that the experience of the American Board has been less favorable in the sending out of single men than of single women.

THE GREAT MISSIONARY CONFERENCE AT CALCUTTA.

BY REV. ROBERT A. HUME, AHMEDNAGAR.

FROM the 28th of December, 1882, to January 3, 1883, there was held in Calcutta the largest modern gathering of persons actually engaged in foreign missionary labors, to consult about the best methods of carrying on their work. Probably it was the largest gathering of the kind ever held. There are working in India eleven European missionary societies, each having ten or more foreign missionaries in the field, all but one of which were represented at this Conference ; the four American societies having over ten missionaries in the field were all represented ; four of the nine European societies, and four of the eight American societies, having less than ten missionaries each, were also represented. In addition, several women's societies were largely represented. On the printed roll of those who had expressed the expectation of attending there were four hundred and fifty-nine names, of whom one hundred and ninety-two, nearly one half, were Americans. Of the whole list, one hundred and fifty-two were ladies, and quite a number were Native Christians. The total attendance could have been not far from four hundred and fifty, the great majority of whom are personally engaged in mission work. The oldest missionary was Rev. C. Bennett, of the American Baptist Mission, Rangoon, who arrived in India in 1829, a date prior to the birth of most of the other members of the Conference.

The chairman of the Conference was Gen. the Hon. Sir H. Ramsay, K. C. S. C., C. B., an earnest Christian and distinguished member of the British Civil Service, who said that he considered the invitation to preside over such a Conference the highest distinction which had ever been conferred upon him. Of the six vice-chairmen, five were Christian laymen, and prominent members of different branches of the government service, and one was a leading native Christian lawyer. Prayer meetings were held daily from 7.30 to 8.30 A. M., and were presided over by European laymen. Morning sessions continued from ten to one o'clock ; afternoon sessions from two to half-past four o'clock. First two

papers were read on an assigned subject, twenty minutes being allowed to each, then followed two addresses of fifteen minutes each, by appointed speakers, and then a general discussion of the subject.

On the first day the subject of the forenoon session, "Preaching to the Hea-then," called out many good suggestions, but from the necessities of the case, not much new could be said. The subject of the afternoon session, "Sunday-schools," elicited much information and much interest. It is only within a few years that Sunday-school work has been much pushed in India, but surprising statements were made at this Conference, showing how possible it is to draw large numbers of non-Christians into Sunday-schools, without the aid of secular schools, and how valuable the Sunday-school is as an evangelistic agency. The largest success in this direction has been made by the Methodist Mission in Oude, and by some of the missions of the American Board, and in general by Americans. Hence, all the appointed speakers, and almost all the volunteer speakers, were Americans. So at the close, a good-natured Englishman said, that although the Americans were clearly ahead in this matter, there were some Sabbath-schools among the European missions also. Moreover, as he was one of the committee who had collected the recent missionary statistics, and had helped to prepare a missionary map of India, on which stations of American missions are marked in a different color than European mission stations, he added that he believed that as to location also, the Americans were in the front, and had hold of the best places.

On the morning of the second day, the subject was "Native Agency : its Selection, Training, and Development." Of the many important subjects which are now demanding missionary attention, this is the most important, and the Conference listened to a consideration of it with deep interest. The subject of the afternoon was "The Promotion of Spiritual Life and Enthusiasm in the Churches of India."

The subject of the forenoon session of the third day was "Education : Higher, and Lower." The Scotch missionaries have laid out their strength in missionary efforts through higher education, and properly took the prominent part in the consideration of this subject. As such efforts are always expensive, and as most missionaries who are engaged in them have to devote a large part of their time and strength in teaching secular subjects, and as the conversions from such labors are numerically very few, this kind of missionary effort always calls out considerable opposition. However, this Calcutta Conference and other Indian Missionary Conferences have unmistakably made public the fact that missionaries in India should retain control of at least a few educational institutions of the higher grades in various localities ; but that unless a pronounced and pervasive religious tone is given to these institutions, and unless missionaries themselves give their best strength to effect this, such institutions from a missionary point of view will not be a success. As to a lower education, missionaries are almost a unit in desiring to have the masses reached, and in thinking that mission schools of a low grade may easily be a good evangelistic agency.

The subject of the afternoon was "Work among English-speaking Hindus." Native Christians took a prominent part in considering this subject, and often

made themselves heard on other topics. Some of them spoke very well. The burden of their remarks was this: The simple Gospel is what India needs; what even the *educated* classes need; and missionaries should above all things devote themselves to evangelistic efforts.

"Woman's Work in the Indian Mission Field" was the subject of the forenoon of the next day; only ladies spoke at that session, and by general consent it was one of the best sessions of the Conference. The ladies spoke distinctly and effectively, and disbelievers in women's speaking in public were silenced. So rapidly is this work increasing that a special conference of lady workers, in the Punjab alone, was recently held, which was attended by about fifty persons.

The subject of the afternoon was "Work among Mohammedans,"—a class for whom comparatively little has yet been done in India.

The subject of the next morning's session was "Self-support and Self-propagation of the Native Churches." All admit that missions in India have made a serious mistake in not sufficiently placing these duties and privileges upon the churches here. Western ways of conducting churches, and of building houses of worship, have been too much introduced; and the people of this country are so poor that it is difficult for foreigners not to think that the Native Christians cannot support their own institutions, and propagate their faith without a good deal of help from abroad. Hence the difficulties in the way of self-support are much greater than they would be if missions had not to overcome the bad habit of dependence which has been formed. However, some interesting and hopeful statements were made, showing what some Native Christian communities are doing, and the consideration of this topic at the Conference will bear fruit throughout India. It is gratifying that the missions of the American Board are notably among the foremost in having achieved a fair degree of success in this direction.

The subject of the afternoon was "Work among Aboriginal Tribes and the Lower Classes of Hindus." Literally none but missionaries care for the souls and the general welfare of these ignorant and poor classes, and caste has a feeble hold on them. So, for many reasons, these have always proved most ready to accept Christ. Gossner's Mission among the aboriginal Santhals numbers thirty-two thousand. The American Baptist Telugu Mission numbers twenty-two thousand from the low castes. Uniform testimony was given that these Christians are decidedly improved in character. Moreover, self-propagation is the rule among them. Most of these converts have been made by friend seeking friend.

The subject of the last forenoon was "The Press." In a country where as yet, only a few out of a hundred can read, but where compulsory education is under contemplation by government, the possible value of this agency can only be surmised at present. Let the government educate, but we will flood the land with a cheap Christian literature, must be the determination of missionaries. Adaptation and cheapness were the two main thoughts on this topic.

"Medical Missions" was the last subject. The feeling is growing that these are needed only to open up the work in new and hard districts, and that the medical missionary is a success from the missionary point of view only when he is full of the evangelistic spirit. The greatest need is of lady physicians of this spirit, to work among the women.

There were several interesting auxiliary meetings. The sacerdotal spirit in one section of the Church of England, and the close views of the strict Baptists, prevented the appointment of a united communion service. Yet the very large majority of the Conference united in commemorating their Lord's dying love at a service in which a Methodist, Congregationalist, and open-communion Baptist took the various parts. One evening a rousing Temperance meeting was held. The Lieutenant-Governor of Bengal presided at another meeting when the chief statistics of a late missionary census were given.*

One evening the Bengali Native Christians invited the Conference to a social gathering. Another evening some of them gave expression to their desire for less of denominationalism and more of evident unity among Indian Christians than is found among Western Christians.

In accordance with the previous request of some missionaries, Keshub Chendar Sen, the leader of the Brahmo Somaj, gave a lecture one evening on "Some Aspects of Christian Missions."* The burden of his thought was an appeal to missionaries to devote their best strength to evangelistic efforts, especially against the growing materialism which disbelief in the old faiths and the diffusion of an English education are causing, and to make more real and prominent the doctrine of a personal Holy Spirit in their work and teachings. This lecture was not at all a part of the Conference programme. One day a meeting was held to consider what should be done to relieve the land, and especially the native Christians, from the evils which directly and indirectly flow from child marriages. With the exception of the farewell addresses, the last meeting of the Conference was spent in a most profitable hour of united prayer.

The one great thought which was made prominent by missionaries, by native Christians, and even by the Brahmo Somajist outsider, in his lecture, was that what India needs is the Gospel of Christ preached, by every one who knows it, with wisdom, with love, with earnestness, and with faith. The need and power of the Holy Spirit was emphasized by some speakers, yet in looking back to the Conference, the feeling comes that it would have been well to have given more prominence to Him, and to have had the consciousness of His presence the abiding impression of every one who attended the great gathering even more than it was.

Some of the advantages of the Conference have been the presenting of suggestive thoughts by experienced workers, which will be available, through the printed transactions, to missionary workers everywhere; the calling of the attention of individual workers to the value of branches of missionary effort which they had neglected, and to excellent methods in all departments; the many advantages which come from missionaries from all parts of the land hearing one another, and becoming personally acquainted amid prayer and touching addresses; and under the direct influence of the Holy Spirit a renewed consecration of themselves by many to the Lord, and to the work which he has given them; a decided impression on the outside European and Native community of the number and power of missions and of Native Christians, and also of the large measure of unity which exists among most of the branches of the Church; an

* See the *Missionary Herald*, for April, p. 137.

opportunity to utter a loud cry to the Home Societies, and to all in India and out of India, who desire to have Christ see of the travail of His soul, and be satisfied, to take a heartier interest in mission work, and to redouble their exertions and donations. Great impulses have gone out from this Conference to many individuals, to India, and even to other parts of the world.

[We learn that the Report of the Proceedings of this Conference will be issued with as little delay as possible. It will contain all the papers read at the Conference and a summary of the subsequent discussions, as well as a map showing all the important Mission Stations. Price to English subscribers, including postage, seven shillings sixpence (sterling). Names of intending subscribers will be registered at the Baptist Mission Press, 24 Lower Circular Road, Calcutta. Orders will be transmitted by C. N. Chapin, 14 Congregational House, Boston.—ED.]

WOMEN'S FOREIGN MISSIONARY SOCIETIES OF THE UNITED STATES.

BY REV. ALBERT DONNELL.

THE following table presents, it is believed, a complete list of the Women's Parent Foreign Missionary Societies of the United States, with a view of their work. Although there is a difference of more than twelve months between the dates of the earliest and latest reports mentioned, this difference probably will not prevent the table being of practical use. In those cases where the societies operate in both the home and foreign fields, the expenditures for foreign missions are given, together with the proportionate amount of executive and incidental expenses. Balances on hand and moneys invested in funds are not shown by the table.

The column headed "Executive and Incidental Expenses," represents all the home expenses of the societies, by far the larger part of which is incurred in printing missionary literature, and this expense is in most cases balanced by receipts from the sale of this literature. For instance, the Woman's Board, Congregational, during the year covered by the report, spent \$8,597.49 upon *Life and Light*, the organ of that society, which amount was more than balanced by receipts from subscribers. The Woman's Missionary Society of the United Brethren expended \$831.92 on their organ, *The Woman's Evangel*, while the subscriptions for this magazine during the same time amounted to \$972. Considering the variety of expenditures included in this column, the charge of extravagance in home expenses, if made against these societies, would appear groundless.

The number of auxiliary societies is not accurate. Many of the parent societies do not profess to state the exact number of their auxiliaries, and all of them do not state whether the auxiliary children's organizations are included. Though the statistics of this column are incomplete, they are suggestive. It is by the combined influence of more than twelve thousand societies that the women of America are doing such a noble work for Christ and for the world.

DENOMINATIONS AND SOCIETIES.	Date of Report.	EXPENDITURE FOR FOREIGN MISSIONS. Year ending with date of Report.			Mission-aries.	Auxiliary Societies.
		Total Ex- penditure.	Missions.	Executive and Incidental.		
CONGREGATIONAL.						
Woman's Board of Missions	Jan., '83.	\$116,612.07	\$106,536.76	\$10,075.31	94	1,410
" " Interior	Oct., '82.	29,114.70	26,719.20	2,395.50	33	812
" " Pacific	Sept., '82.	1,543.70	1,524.95	18.75	2	32
Total Congregational		\$147,270.47	\$134,780.91	\$12,489.56	129	2,254
PRESBYTERIAN.						
Woman's Foreign Miss'y Society . .	May, '82.	\$108,532.65	\$105,336.45	\$3,196.20	110	1,189
* Ladies' Board of Missions	April, '82.	27,030.62	26,371.54	659.08	26	477
Woman's Board, Pres., of Albany . .	April, '82.	7,230.72	6,963.16	267.56	—	83
" " of Northwest	May, '82.	48,662.02	\$45,702.45	2,959.57	42	1,242
* " " of Southwest	April, '82.	1,547.40	1,432.68	114.72	5	138
Total		\$193,003.41	\$185,806.28	\$7,197.13	183	3,129
CUMBERLAND PRES. CHURCH.						
Woman's Board	April, '82.	1,812.75	1,674.65	138.10	—	84
Total Presbyterian		\$194,816.16	\$187,480.93	\$7,335.23	183	3,213
BAPTIST.						
Woman's Missionary Society	Mar., '82.	\$55,819.85	\$51,660.11	\$4,159.74	38	1,292
" " " West	April, '82.	23,577.48	20,492.09	3,085.39	22	1,238
" " " Pacific	Mar., '81.	598.55	553.55	40.00	—	31
Total		\$79,995.88	\$72,710.75	\$7,285.13	60	2,561
FREEWILL BAPTIST.						
* Woman's Missionary Society	Aug., '82.	2,552.53	2,552.53	—	—	—
Total Baptist		\$82,548.41	\$75,263.28	\$7,285.13	60	2,561
METHODIST EPISCOPAL.						
Woman's For. Miss'y Society	Feb., '81.	\$112,790.41	\$112,790.41	No report.	46	2,578
" " " " South	April, '82.	29,794.08	26,940.42	\$2,853.66	13	956
† " " " " Pacific	Sept., '82.	1,923.00	1,923.00	—	—	—
Parent Mite Society, African	Feb., '82.	409.32	403.26	6.06	—	—
Total		\$144,916.81	\$142,057.09	\$2,859.72	59	3,534
PROTESTANT METHODIST.						
Woman's Foreign Miss'y Society . .	Feb., '82.	1,121.89	1,109.04	12.85	—	53
Total Methodist		\$146,038.70	\$143,166.13	\$2,872.57	59	3,587
OTHER SOCIETIES.						
* Gen. Synod Evan. Lutheran	† May, '81.	\$1,870.15	\$1,870.15	—	2	155
Reformed Church	April, '82.	8,077.51	7,775.13	\$302.38	—	129
Woman's Union Miss'y Society	Dec., '81.	28,972.49	26,377.54	2,594.95	101	172
* Disciples	Oct., '82.	5,606.72	5,288.87	317.85	—	230
United Brethren	May, '82.	3,919.49	2,529.95	1,380.54	5	180
Total		\$48,446.36	\$43,841.64	\$4,604.72	103	866
GRAND TOTAL		\$619,120.10	\$584,532.89	\$34,587.21	519	12,481

* These Societies operate in both the home and foreign fields.

† Biennial report.

‡ Work confined to Chinese on the Pacific coast.

§ Including \$1,047.15 special grant to home missions.

|| Including, generally, Auxiliary Children's Mission Circles.

Letters from the Missions.

Austrian Mission.

MR. CLARK finds his hands more than full of work, having, aside from the growing church at Prague, the oversight of evangelistic labors in the vicinity of Prague, and also at Brunn, Gratz, and Tabor. Dr. Pomeroy, now in Prague, says: —

“The days of experiment and uncertainty in regard to this Mission, are, I think, past; and now the work that is done is all of a kind that tells. The different helpers understand their work well, and work faithfully; and among the members of the church there is a zeal such as it is very hard to find in any of our churches at home. This little church is really in a condition of quiet revival continually. Since the formal organization of the church, not a communion season has passed without new additions to its membership. These people, who have so recently come out of the darkness and superstition of the church of Rome, show an unusual fondness for Bible study, and for all that goes to make up a social church life in the very best meaning of the term. It is really wonderful what an acquaintance they get with the Bible. Without a concordance they will find almost anything they specially need for the occasion, and will often surprise one by quoting passages of Scripture right and left, giving book, chapter, and verse. They are being well trained in church work, and a great share of them can speak fluently, and to the point, on almost any Gospel truth that happens to be brought up at a prayer meeting, or at a social gathering. *These people make their religion the most important part, and the joyous part, of their daily life.* The truths of the Bible and its promises for the future are real things to them. They are learning to give, they support their poor sick, and show great self-denial and courage in nursing those who are ill and need special attendance. Some of the instances of this care, which have recently come under our notice, have been very touching.

“Besides what they do for each other, they are learning to do for others. Last year they gave over five hundred florins for Africa and China. Taking into account the difference in the value of wages, and the great poverty of the people, this is certainly as much as \$12 or \$15 per member would be for one of our churches at home.

“There are many neighborhood meetings held in and about Prague. In all there are eighteen meetings each week, not counting the semi-monthly committee meetings, nor the monthly sewing-society. The Bible class of boys and young men, numbering about twenty-five, which meets at the study every Monday evening, is especially a bright and hopeful feature of the work. These boys and young men are very much in earnest; their readiness to answer Bible questions, and their freedom in prayer are remarkable.

“There is no doubt that a strong lay-force is being trained up for effective work by and by when this little church shall grow into a large one, and shall be able to take its place as the leader in the great work of making Bohemia again Protestant and Christian. Some of these young men will probably preach the Gospel by and by.”

European Turkey Mission.

REVIVAL AT SAMOKOV.

JOYFUL tidings of a deep religious awakening have been received from Samokov. Mr. Sleeper writes, under date of March 3:

“Perhaps the annoyances we have suffered from official attempts to scatter our students were the occasion of deeper religious convictions in the hearts of the church members. Certainly, at the Brothers' Meeting a week ago last evening, the testimonies and prayers of the brothers and sisters assembled, showed a depth of feeling that made us take courage at once. Those present immediately decided to begin a series of daily prayer meetings, at 6 A. M., an hour not so inconvenient in

this country as it would be in America—the sun rises earlier here, you know!—and these meetings have been very precious ones. Interest deepened, until on Thursday morning it manifested itself in sobs and lamentations on account of sin. None who were present ever saw such a powerful movement, so manifestly of the Spirit. Church members who were accounted faithful, rose and testified of their coldness and sinfulness. Many tearfully requested prayers.

“An inquiry meeting was held that afternoon in Brother House’s study, which lasted for about two hours, fully attended; and again last night, with equal interest. This morning there was a similar scene, many testifying to their fearful condition of unrest and coldness, some bearing glad witness that the performance of duty had given them joy. A student, who had once committed some sin against a former employer, which had weighed heavily upon his heart, although repeatedly confessed to God, now confessed to man as well. His former master, at first threatening him with the law, at length forgave him, and an ardent appeal for all to confess their sins, both to God and man, gave evidence of the happy result. Others rose and testified for the first time that they had chosen Christ. There were present quite a large number who are not Protestants; and as our friends talk with others whom they meet or visit for this purpose, they find that the Spirit is softening other hearts as well as our own.

“Already there are but very few in this school, if indeed any, whose breasts have not been deeply touched by this visit of the Spirit; and a searching work is going on in the other school; indeed, for weeks, Miss Maltbie has had her hands full—giving counsel to those who were anxious about spiritual matters.”

Mr. House, writing on the same day, says:—

“The characteristic of the work is a deep and overwhelming sense of sin such as I have never seen in Bulgaria before, if indeed I have ever seen it in America.

As for example, one of our boys, a member of the church, and one of the most quiet exemplary of all our students, expressed his lost condition this morning, and said that yesterday when the burdened ones were asked to rise, the sense of the *weight* of his sins kept him down. Two persons have spoken of being unable to sleep at night on account of the sense of their terrible condition. Another expressed himself as carrying a load of iron upon his back. The work seems manifestly to all a work of God, as the human agency in the awakening has been of the simplest and most feeble kind. Praise God with us, and glorify his most Holy Name, for the Lord God Omnipotent reigneth. O, beg all to pray for us.”

Western Turkey Mission.

GREEK EVANGELICAL ALLIANCE.

MR. CRAWFORD, of Manisa, writes, February 26, of the formation of a Greek Evangelical Alliance, the members being most of them Protestants from both Manisa and Smyrna. They are all united in the desire to remove many of the existing errors in the Greek Church. The organization is awakening a good deal of enthusiasm, and the people are contributing to the advancement of its ends beyond anything before witnessed. Mr. Crawford says:—

“The first step of the Alliance has been to form the church of Manisa, i.e. the first Evangelical church of Manisa. This church was organized here on Saturday evening, February 24, taking in ten Greeks and four Armenians, to whom we had been giving for some years the privileges of the sacraments. There are some others now absent who will before long come in in this way. This church purposes also to receive members in other places until other churches can be formed. The church, or the Alliance for the church, assumes the charge of the preaching in Manisa, and asks the Board to assist them to the extent of one half the preacher’s salary: a proposition which we have, of course, accepted.

Mr. Kambouropolos was the one called to be their pastor. We were all much gratified with his examination on Saturday evening. He seems to be sound, and to have a clear idea of the principles on which belief is to be based. The ordination was on Sabbath morning, Mr. Constantine preaching the sermon. On next Sabbath we propose to ordain Mr. Pandali in Smyrna."

Central Turkey Mission.

PROGRESS OF THE REVIVAL AT ADANA.

THE brief letters received from Adana indicate the continuance of the religious awakening. Mr. Christie had visited Tarsus in the hope of extending the movement to that city, and had seen some fruits of the efforts there. He had, however, been so exhausted by his continuous labors that the physicians had sent him to Beirut for a brief rest. In the meantime, Mr. Montgomery having returned to Marash, the work was in charge of the young man from the Theological Seminary. Mrs. Christie, writing March 9, says:—

"I am glad to report that this young man's zeal has suffered no abatement since left alone, and being very spiritually minded, he shows great wisdom in the care he takes not to mix himself up with secular matters. People are learning to feel that he has but one object in his work here, and he compels the love and respect of his people. The congregations continue to fill the house. Three evenings a week we have preaching services, and two services each week held especially for the women. We have every reason to feel encouraged about our work. As to the new Adana church edifice, it can now be used, but is not plastered, nor are there any seats in it. A class are now attending who do *not feel at home* sitting on the floor; we have a few rough benches and lend a few chairs from our houses, but hope sometime to be able to put in seats. The audience-room is so constructed that even very low tones can be heard in the remotest corners. The windows are in,

also a pulpit, and on the floor some coarse straw matting. The people are very happy in its possession: they borrowed money for windows, etc. There is only one serious trouble: twelve hundred people fill it so uncomfortably full, and already they are talking how they can enlarge it."

Miss Barnes of the Marash Girl's School reports that of the fourteen boarders, six are church members, and the other eight had recently expressed the hope that they had become Christians.

Eastern Turkey Mission.

DR. RAYNOLDS, of Van, sends an encouraging report of an Evangelistic tour among the out-stations of Bitlis and Van, but covering much the same ground reported from by Mr. Knapp, in his letter given in the *Herald*, for March. Mr. Knapp writes thus of the observance of the Week of Prayer at Bitlis:—

"The Week of Prayer was very fully attended here, in spite of the severe snow-storm which meanwhile prevailed. Yesterday there were three hundred present at our Sabbath services. The Holy Spirit appears to be among us, Christians are waking up, and sinners are being convicted. All that seems to be needed is a spirit of prevailing prayer, and an active fidelity on the part of our church. Our good Pastor Simon has for months been laboring for this blessing. There have been two days of fasting and prayer by the church; and although they have not decided to continue the *daily* prayer meetings, yet my hope is now centered upon their faithfully sustaining the *weekly* one."

HOSPITALITY.—ERZROOM SCHOOLS.

Mr. W. N. Chambers writes of his experience at the village of Balla Khor, between Erzroom and Trebizond, a place heretofore avoided by all travelers, because the people had the reputation of being extremely unfriendly. While on the way to Trebizond, where Miss Van Duzee is to spend a few months, the party were compelled, for lack of accommodations, to leave the khan in which they had expected to

spend Saturday night and the Sabbath. Mr. Chambers says:—

“For a moment we were nonplussed, for it was nearly night, and the only other available place was Balla Khor; and we had not thought of the possibility of being forced to spend a Sunday in it. One night, we thought, might be endured; but from Saturday night to Monday morning was, to say the least, a very disagreeable thought. So it was with no pleasant anticipations we turned towards Balla Khor. Reaching there about dusk, we were, to our very great surprise, received with the greatest hospitality, assigned to a comfortable room, and anything we desired was at once procured for us. The people were not only ready, but anxious, to hear the Gospel. The women came at three different times and carried off Miss Van Duzee to the houses to read to them. We found two men who showed themselves well-read in the Bible, and they each declared that they had read it daily in their families. Everything was pleasant; in fact the pleasantest part of our journey was the Sunday spent at Balla Khor. We went prepared and expecting nothing but discomfort, and we found joy. It's ever thus: ‘He leadeth us.’”

Of the Erzroom schools, Mr. Chambers says:—

“We are glad to be able to report good progress in the schools. Examinations were held just before the Armenian New Year's, and they were quite satisfactory in the fact that the schools are shown to be progressing, although not what we could wish yet. The Russian, Persian, and English Consuls attended the examinations, and pronounced themselves pleased. The English Consul gave prizes to the amount of \$9 to the girls. The tuition collected during the past year from the city schools amounted to about \$155.”

ERZINGAN. — KEMAKH.

Mr. Cole reports several items of an encouraging nature from Erzingan, some of which it is inexpedient to put in print. Special meetings had been held from the Week of Prayer up to February 1. The

people had been active and interested participants, and a number of conversions are reported. Of the Kemakh region, which is some twelve hours' down the Euphrates from Erzingan toward Egin and the Harpoot field, Mr. Cole writes:—

“The province of Kemakh is suffering from failure, wholly or in part, of the crops of the past year. People who had counted on this harvest to meet taxes and other running expenses, are forced to buy and take up a daily supply to their mountain homes from this city. Few of them have money to pay down, so have to buy on credit, and at much higher rates; while some have neither money nor credit, and must suffer greatly ere the ripening of the next harvest. This fact I refer to as it militates against our people's contributing and *paying down* at the outset as we could have wished they might. We have been hoping the time was not far distant when Pakarich and Hazark villages would be able to raise half of their preacher's salary, when we expected to ordain him pastor over them. But as at present they are living from hand to mouth, and running in debt for that, most of them; so we can give no high pledges for them. But what the Pakarich people have done, and are still doing, (for it is not quite finished yet,) on their chapel and schoolroom, is worth mentioning, especially as they struggle on with little mention of their own efforts, while breathing forth such grateful remembrance of the assistance rendered by the Board. Six of their number, owning property that in *selling times* might average for each \$800, contribute \$308, or an average of \$5 per person, or more than one sixteenth of their whole possessions; while the per cent. on one of them runs up to one tenth of his all. This contribution means for one of those poor mountaineers more than one thousand days' work, or steady employment for the man for almost three years! Looking at it in this light, and comparing it with similar efforts in our own highly favored land, we ought to take heart. I remember how, for church building in a New England town, a good Con-

gregational deacon contributed \$1,000, and all applauded it as a generous act, as indeed it was; but careful estimate would show that of his whole property in hand, he did not give one twenty-fifth part. Think of that in a land offering every facility for successful business, as compared with the case I have cited above of those struggling ones, in this almost worse than bankrupt, oppressed country,—where poor peasants wellnigh divide their sustenance between war, famine, and austere tax spoliation."

Maratha Mission.

A CONVERTED ROBBER.

MR. HARDING writes from Sholapur, January 23:—

"We observed the Week of Prayer here, and the interest increased so much, day by day, that it was decided to continue the meetings the following week. It was very evident that the Holy Spirit was with us, and some, we hope, began the new life during those two weeks, and others, of whose sincerity we had reason to doubt, have been brought to a clearer decision.

"In our tour last month we were delighted to see old Mesoba again, the pastor at Watwad. He seldom speaks to us of his former life, but the people there know well how far he wandered in sin. This time we asked him to relate to us more at length what his life had been. He has had a wonderful experience. For years a thief and a robber,—very intemperate also,—a notorious character, yet now wholly changed. He received a New Testament ten years ago, a year before he was baptized, and from reading that book he decided that intemperance was a sin, and he gave up the habit of drinking at once and finally, though no one had ever spoken to him on the subject.

"This dear man is now seventy-two years old and is nearly blind. He has no fear of death and is waiting cheerfully for the end. Yet he says: 'I want to spend the little time that is left in preaching this gospel to others,' and he rejoices in the work. He loves to tell the story 'because

he knows 't is true,' and others willingly listen to him because in his own life they see a proof of the message he brings."

A HIGH-CASTE CONVERT.

Mr. Bruce gives several interesting items relating to persons awakened at his station, Satara. Among them is the following account of a young man of high caste, who came from Kolapur, who had conversed frequently with the helpers. Mr. Bruce says:—

"The first time I saw him was one morning when he came to me in great excitement. His first words were to ask whether Sahib would desert him, and give him up. I did not know what he meant, but on inquiry I found that his elder brother had followed him to Satara, and was waiting outside the compound to take him away. I told him that his remaining here would depend upon his own voluntary decision. If he chose to remain and cast in his lot with the Christians I would never allow him to be carried away by violence, but if he wished to go, I could not prevent it. He expressed a strong desire and determination to become a Christian, and he sat down and wrote a letter to his brother outside and to his friends at Kolapur, stating that he had found a better way than that in which he had been living, and that he would never leave it to return to his former life of sin. On seeing his determination the brother made no attempt to force him to return, but went without him to Kolapur.

"This young man has since been in our station school, and he has given us every satisfaction. He appears to be a humble-minded and faithful lad, and he was baptized and received to the Satara Church near the close of the year. He had previously heard something of the truth in the Sunday School of the Presbyterian Mission at Kolapur."

A QUESTION OF CANDLES.

The puerility of much of the Brahmanical teaching is well illustrated by the following incident, narrated by Mr. Bruce:—

“The leaders of religious thought in Satara have within a few days been agitated by a profound question in Brahman ‘Theology.’ The *Shankaracharya*, or great teacher of the Vedanta Philosophy, has come to Satara. He is supposed to be an incarnation of *Shiva*, and with his elephants and large retinue of attendants he is making a great display. His object in coming is to see if all the requirements of his religion are being properly observed by the people of his sect at Satara. As I was going into the city one morning a Brahman Pundit met me and said, with an apology, that he would like to ask me one question. Could I tell him what was the composition of candles? Was there any animal fat in them? He was *shocked* when I told him that they were formerly made, and I had myself made them, from beef tallow. Latterly they had been made of other substances, and I promised if he would come to my house I would tell him what I could find on the subject. Two days later I received a letter through the post-office, marked ‘most urgent,’ in which he says that their shrines are defiled if a candle containing any kind of animal fat is burned in them, and asking me ‘kindly to take the trouble to inform them whether candles contain any animal fat.’ He afterwards came twice to me and I gave him from the cyclopædia something of the history of candle manufacture. I told him that it was highly improbable that he could find in the bazaar any candles that did not contain more or less of animal substances, and that whatever might be said on the labels he could only be sure of their purity by having a portion of every package analyzed. I then took occasion to tell him that this was a very little thing to rest upon for his salvation. They had been using bazaar candles and their shrines were defiled. Though they might henceforth use pure vegetable oil, yet what were they going to do about the past? They needed something more than pure vegetable candles at their shrines. They needed a Saviour who is able to save unto the uttermost all who come unto him.”

Madura Mission.

NATIVE CONTRIBUTIONS.

MR. TRACY, of Tirupuvanam, sends an account of a New Year's gathering of the native Christians for the bringing in of their annual offerings for the Lord's work. This was the third meeting of the kind, the contributions for the first year amounting to twenty-two rupees; for the last year, sixty rupees. Mr. Tracy writes, January 3:—

“I have been here five full years, and it occurred to me the other day, as I was thinking over the way in which I had been led, to look up the progress of the station in one or two particulars during these years. I was encouraged in the results which I found, because they seemed to me significant. In 1877 the number of native Christians was 318; to-day it is 455—an increase of a little less than 50 per cent. In 1877 there were 69 church members; to-day there are 84—an increase of about 20 per cent. In 1877 the amount contributed by native Christians was 59 rupees. In 1882 the amount raised was 209 rupees—an advance of nearly four-fold.

“There are signs of promise for the future which rejoice me. One is, that along with this increase in the gifts of the people, there seems to be a new spirit of energy and earnestness coming over the catechists. Entirely unsuggested by any word of mine, they have formed among themselves a missionary society, whose object shall be the support of a catechist for work in this station, wholly among heathen. They are to give from their own wages for the purpose, and are to arouse the interest and co-operation of those among whom they labor, as largely as possible to the same end.”

MANA MADURA.

Mr. Jones has been transferred from Mana Madura to Pasumalai, to take the place of Mr. Washburn, who is to come to the United States for a period of needful rest. Of affairs at the Mana Madura station, Mr. Jones writes:—

"I am glad to state that this station never seemed to me so full of encouragement as it is now. At the beginning of the year the Christians were filled with more hope and inspired with more confidence in the early conquests by our religion of this district. They have also, during the year just closed, nearly doubled the contributions of former years, and show many signs of a healthy growth in Christian sentiment and graces. The last year has seen eighty-five souls added to our congregation, which fact shows that the heathen are beginning to come over to us. And even since the statistics of last year were closed, there are one hundred souls who have either enrolled themselves upon our lists, and have already pledged themselves to abandon heathen practices and become Christians, or are ready to do so, and in several other villages there are many souls inquiring for the way of life,—persons who, we hope and trust, will shortly come out openly as members of our congregation and defenders of the Christian faith."

North China Mission.

NORTHERN SHANSE.

OUR readers will recall an account given in *Herald*, of September last, of a visit paid by Messrs. Roberts and Chapin, of Kalgan, to several large cities in Northern Shanse. Another tour through that region has been made by Mr. Chapin and a native helper, who returned to Kalgan by way of Mongolia. The most important portions of Mr. Chapin's report are here given:—

"Leaving Kalgan on October 17, we stopped at Hwai-an, T'ien-Chen, and Yang-Kao,—all cities of the third rank. The attention given in these places was uniformly good, with little encouragement beyond the ordinary commendation, 'Good doctrine,' 'Excellent,' etc. At Tao-tung-fu we made a large sale of books, meeting with no opposition.

"The helper visited the Buddhist priest concerning whom you have learned much through Mr. Robert's letters. (See *Herald*, for March, 1881, and January, 1882.)

He found him lodging at one of the temples. The priest declared his belief and purpose still unchanged; that he still has faith in the Saviour, and still desires to place himself under Christian instruction in Kalgan. Knowing it would be impossible to see him alone at the temple, as a crowd always follows the foreigner, I did not visit him, nor did he come to our inn. This is one of the numerous instances of seed falling upon rocky places. Had he no cross to bear he would gladly become a known adherent of the despised Nazarene. But he well knows that he can gain nothing in this world by such a step, while to leave his fellow-priests would bring on him their wrath and the ridicule of the common people. Helper Feng is ever hopeful, believing the priest's professions, though he confesses that the company he keeps affords no grounds for such assurance.

"From Tai-tung we proceeded to Tso-Wei, the farthest point reached by Mr. Roberts and myself last spring. We spent only half a day here, being anxious to reach other cities beyond. Thirty miles farther west, and seventy from Ta-tung, is Soh-Ping, a prefectural city. Notwithstanding the rain, the people came to us and we did a brisk business, besides no little preaching. I should say that the city must be upwards of four thousand feet above the sea. Population say twenty thousand or twenty-five thousand. Mountain ranges are to be seen on every side and not far distant.

"Leaving this city, which is nearly two hundred miles from Kalgan, we turned north, and the first day went through the 'Kill-Tiger' pass into Mongolia. This makes the eight pass in the Great Wall I have seen, including the one not far from Peking. At all the passes west of Kalgan the wall is made of pounded mud, usually (where not fallen down) about twenty feet high."

MONGOLIA.—THE CITY OF KWEI-HUA-CHENG.

"After following down the course of a river which flows into the Huang Ho, we left it to go over a range of hills. The second day was spent in crossing a high

mountain range. On the third we reached Kwei-Hua-Cheng—the great city of the Northwest. Ever since coming to China I had heard reports of this famous place. It was compared to Tientsin and other great cities, for wealth, population, and importance. Mongolia was a part of the great ‘outside,’ unfit for habitation, not considered as within the pale of civilization, its people having neither customs, laws, nor manners. But Kwei-Hua-Cheng was regarded an exception for Mongolia. It was also an anomaly—an *unwalled city*.

“We found the city situated about eighty miles north of Soh-Ping and two hundred and forty west of Kalgan. It lies south of a long range of mountains on a plain extending east some twenty miles and west one hundred miles or more, while its breadth must be something over thirty miles. The plain is well watered, and where we crossed it, for the most part under cultivation. Its streams are all tributary to the Huang Ho. From the low price of cereals it is thought that the valley must be quite fertile.

“The city, or rather the two cities, the old and the new lying about two miles apart, are both compactly built. The old city has all the trade, as the new is inhabited by Manchus, several regiments of soldiers residing here. The two cities together are much larger than Kalgan, but not twice its size. In trade and population also it much exceeds this city. A large proportion of its inhabitants appear to be natives of the place—a valuable consideration should it ever be thought of as a station for the Board.

“The old city seems formerly to have been entirely Mongolian, and at present contains several large Mongolian temples. The people, however, both of the city and surrounding region, are almost wholly Chinese. The Romanists have long had a station in the city. Beyond the fact that they give liberally for the support of such beggars as have reached old age, nothing was learned either of their numbers or work.

“We spent six days in the city and sold there a large number of books. A goodly

number of these were New Testaments—books which we have found it difficult or impossible to sell in other places. The number of volumes sold and the general aspect of the people shows a large reading population. One seldom hears the excuse, so common in the country, ‘Can’t read,’ when a tract is offered. On one trip which we made a year ago to the northeast, it was evident that not more than one man in ten could read or had been to school a month in his life. And this in a land where ‘Education is compulsory. All adult males are able to read and write!’ (See Harper’s School Geography.)

“The border land in Mongolia just outside the Great Wall is rapidly filling up with Chinese. Every year sees the pasture lands of the Mongols taken from them and occupied by actual settlers. Many of the latter come in as squatters, which gives rise to endless litigation. The Mongol never cultivates the soil, and is nomadic by nature, but the Chinaman’s first care is to build a mud house, turn over the sod and prepare for the next year’s sowing. Kwei-Hua-Cheng illustrates well the growth of this New China. The old walled city still stands, from one twentieth to one tenth the size of the present town. All the wealth and population outside these old walls is due to this immigration.

“We returned to Kalgan by the shorter route through Mongolia. This occupied nearly nine days’ constant travel besides a Sabbath, truly a day of rest spent on the plains.”

MEDICAL WORK.

Miss Dr. Murdock writes from Kalgan, January 3:—

“I have had the pleasure of being called to attend a case of sickness, in the household of our greatest Chinese Magistrate, the *Tu Tung Kuan*. Being successful I was presented with two white horses, and testimonials. The horses were received under protest, as I would have preferred money. But the Chinese custom is to give live animals—the larger the more honor. I succeeded in getting them sold, after deducting price of food, and so made \$14.57

for the Board. That was not a small fee, as I made but six visits. Soon after I was called in to cure his lady (the same patient) of her opium habit, and received for that \$27.25. I made seven visits that time. I am sorry that this magistrate is soon to be removed; much influence is lost by his leaving. I have been called to many of the most influential houses, since the call of the *yamen*, or Magistrate's home. As I can make the women understand me when I talk, and can relate some simple Bible stories, explain and give little talks, I am making visits to houses on two days of the week. Already a large number of homes are open to me, and any one who chooses to accompany me."

Japan Mission.

DR. GORDON writes from Kioto of several events of interest which had occurred during the month of January. There had been a marked increase of hearers at Yawata, a town midway between Kioto and Osaka. Students from the Training-School during term time, and especially during vacation, had labored there with little encouragement until of late. The remarkable reformation witnessed in one of the converts led to this quickening of interest. Of another place, Dr. Gordon writes:—

"North of Kioto, some five miles, is the village of Ichihara, where lives the old woman who gave sixty *yens*, and lent thirty more without interest, to the church, for its building. She has been anxious to have her neighbors hear of this 'new way,' and so one of our students has been going there on Friday nights two or three times a month, for several years. There, too, the interest was very limited, and the student who went was often tempted to give up. He kept on, however, and three or four people came regularly.

"One of these—a woman whose home was in the house of the head man of the village—sickened and died early last month, and her death was so serene and happy as to have made quite a profound impression on the community. 'How is this,' people asked, 'that without even naming an idol,

one can have such a happy death?' literally, *such a splendid way of dying*. The Buddhist priest of the village was aroused, and protested against the introduction of the 'foreign religion,' especially into the very house of the head man of the village. The latter replied that he was not a Christian, but that a religion which did so much for one in this life, and gave such a promise for the life to come, could not be *very* bad. The priest then declared that he would confront the teachers of the 'new way,' and put them to shame. The student felt quite anxious, and secured an expriest who is now a member of our theological class to go with him the next time. But the village priest did not show himself, and after spending most of the night in talking and answering questions, the young men came away much encouraged."

Dr. Gordon mentions another case in which the happy death of a Christian at Yokaichi had produced a deep impression. The young preachers of Japan are beginning to use with effect the argument in favor of Christianity, to be drawn from the changed lives and happy deaths of Christians. They do not hesitate to affirm openly that heathen religions have no such power.

SONOBE.—SOME JAPANESE QUESTIONS.

Of another place just visited, Dr. Gordon writes:—

"Mr. Neesima, two or three students, and myself, were invited to hold a meeting in the town of Sonobe last month. Fourteen persons who are more or less interested in Christianity united in renting a small hall for us, paid our hotel bills, and the traveling expenses of the students. The meeting numbered about two hundred and fifty, which was very fair for the place and season; and we were assured that many of the most influential people of the neighborhood were present. One official, who had given one of our colporters a good deal of trouble a few years ago for introducing Christianity, was present to listen to a Christian speech from this same colporter. Mr. Neesima's address, I think, made a very deep impression. It is ar-

ranged that one of the students go to that vicinity once a month, and I agreed to go as often. So I went again last Friday night, and had a deeply interested audience of thirty persons.

"I got there a little before six P.M. A few minutes later several young men came in, and after the polite salutations were ended, one took two or three books from his bosom, and went for that 'hairy foreigner' with questions of every conceivable form, till after eight o'clock, when the sermon was to begin.

"At first it was a rapid examination of 1st Genesis, including the creation of light before the sun, the plural form *Elohim* and its relation to the doctrine of the Trinity. Then followed such questions as: 'Did the serpent stand erect before the curse?' 'Can a serpent have a moral quality?' 'Where did Cain get his wife?' 'How at that stage could Cain say, "*Every* one that findeth me shall slay me?"' 'Were Adam and Eve finally saved?' 'Did the human race descend from a single pair?' 'Was the flood universal or local?' These are only a few of the questions which were put to me in those two hours, along with a good deal of talk in 'high Chinese' and many comparisons between the teaching of Christ and Confucius.

"It is sometimes said there is no need of first-class men going as missionaries. That may or may not be true; but I know I should have been glad to have one superior man around that night, for I was deeply conscious of my infirmities as an exegete, a theologian, a speaker and hearer of the Japanese language, a student of Confucianism, and above all, as a persuasive preacher of salvation. There is quite a difference between playing with such questions in the lecture-room, and meeting them at such a time and place, that, humanly speaking, the salvation of your questioner may depend upon the answers you give."

Micronesian Mission.

FROM RUK AND THE MORTLOCKS.

THE reports brought by the *Morning Star* from the Gilbert and Marshall Islands

were given in our last number. The trip of *Star* through the Westward Islands, Ruk and the Mortlocks, occupied but thirty-one days, going and returning to Ponape, the quickest time ever made by the *Star*. Mr. Doane was the only white missionary on board, with Opatia and Opatinia returning to their work on the Mortlocks, one other couple for teachers, and some Mortlock pupils from the Ponape school, going home. The following resumé of the work is from a letter of Mr. Doane:—

"God has blessed where he has smitten. He removed a beloved laborer at Utet, in the Ruk lagoon. Both Emelios and his wife were somewhat advanced in life when called to the work, yet he took it up cheerfully. At home his name, so far as I know, is held in much esteem. Emelios had erected a fine church, the best of the four in the Ruk lagoon, had prepared some fourteen natives for baptism, to be organized into the First Church of Utet. The brother had not labored in vain during his year and a half of work on heathen ground. If the dear Lord must remove the beloved worker, we thank him for so blessing his labors before called away.

"The interest in the work of the whole field continues. The calls for teachers are as loud as ever. The call at the new station taken, the Island Fefan, was very earnest for Brother Manasseh and wife, the new couple with us, to remain there. We had thought of him as taking the place of Emelios, but this call from the darkest, bloodiest island of the whole Ruk archipelago, led us to place him there. The *Star* had hardly dropped anchor long enough for us to get on shore when a band of painted chiefs called, saying: 'We want a teacher.' They would take no refusal, for they knew we had a spare teacher. When we assented, they feared we might in some way be led to leave the brother at another place, so they delegated one of their number to accompany the *Star* in her rounds, till she should reach their island. Such a pressing call we could not refuse.

"At another place, almost violent hands were laid on a returning couple to stop

there, rather than to proceed to their Mortlock Island home.

"All this interest in calls was intensified by a young man of Utet, just baptized, a member of the newly organized church. As he stood in his canoe, just casting loose from the *Star*, then getting under way, swinging off, his last words were: 'Send a teacher, send a teacher!' calling as if for life itself. He and his people had seen the worth of one good man, and they wanted another. And so the calls fly echoing around the coral reef, and over the lagoon waters of Ruk. The dear Lord does not let the interest in the good work on that large island group wane.

"But this interest is seen in the growth of the churches. There were but few of them where there were no additions. Two new churches were formed on Ruk, and at an out-station preparations for organizing another had been partially made. Forty-five were baptized in the Ruk archipelago, twenty-five in the Mortlock range of islands. Eleven church members have died, and only comparatively a few passed into that spiritual death, worse often than the death of the body. One new teacher was located."

The following references to occurrences at the islands on the Ruk lagoon are found in Captain Bray's journal:—

"We spent one day at Uman, and gave Moses the privilege of bringing his school (over two hundred) to visit the *Star*. It was their first visit to a vessel, and as they could only compare her with their largest proas, of course she appeared enormous to them. As they came over the side, each one cast a few shells into a tub, as a gift to the captain. They filed through the cabin, took a look into the mirror, listened to the music of the organ, and then formed in the front of the cabin and listened to our words of welcome, and sung and repeated a prayer for us. We could but feel that it was good missionary work, and a great event in their lives.

"Two men from Fefan Island came on board at Uman, to beg for teachers, and they could not be persuaded to leave again till we landed them at their island with a

teacher. Thus they call for the Gospel, and Moses informed us that there is no tribe in Ruk lagoon that is not anxious for teachers to give them the Gospel. Truly 'the harvest is plenteous but the laborers are few.'

"We stopped at two places on Uola, landed a new teacher on Fefan, and visited Utet, where the teacher had died. There are now four churches established in that lagoon, embracing ninety-three members."

PONAPE.

From Ponape, Mr. Doane wrote, December 21:—

"Of the good work on Ponape, there is nothing special to report. The fires burn at some places with a low flame, at others with more intensity. During the past year at almost every communion at some one or all of the churches, there have been a few to be baptized. As I have intimated, there are some lifeless, but there are some walking with the Lord. Some of our Christian chiefs have failed us, if not falling completely away to the evil one, yet their life has been a reproach. And it has a large influence on our people when a chief becomes indifferent.

"Preparations for a training-school have been taken and the girls' school, for which I have written and prayed so much, is about ready to be launched, Miss Fletcher to be at the helm. She now has five bright girls, and could double the number had she room for them."

West Central African Mission.

LETTERS have been received from Baidunda, bringing dates to December 25. There is, of course, little that is new. The missionaries are cheerfully at work upon the language, and begin to see much progress. The health reports are good, and everything seems favorable in the relations of the missionaries with the king. Dr. Nichols writes:—

"Recently, thieving has been on the increase here. Something is stolen every few days, and we are clearly demoralizing the natives by the facilities we give for theft. When complaint was made to

the king on one occasion some time ago—last year, I think—he very properly blamed us for allowing the people to rove unchecked all over our premises. ‘You need not let them in,’ said he: ‘if you do, don’t blame me if they steal all that you have. But still, if you catch them inside your fences at night, shoot them—it will be just. If you find them stealing by day, bring them to me for punishment. And when I am away at the wars, just remember that you are judges in your own place; tie them up and whip them.’

“December 13. As Brother Fay and I were taking the sun to-day, a crowd of natives flocked around us in manifest awe.

They can stand the sextant, but that wonderful artificial horizon with its mercury, is nothing less than an implement of sorcery. Now it happens that after a very dry week we have had three very wet days—and of course I made the rain with those awful, shining instruments. So they began to labor with me: ‘A little rain is good, and we like to have you make it now and then; but too much rain kills the corn. Ngana Nichols, *you are overdoing it entirely!* So just stop; put away your devils, that scare the sun and call the wet clouds.’ In vain I protested my innocence. In vain I assured them that only God makes rain or sunshine. They were not convinced.”

Notes from the Wide Field.

AFRICA.

LIEUT. WISSMANN'S JOURNEY ACROSS AFRICA.—Allusion has been heretofore made to the successful crossing of the continent by Pogge and Wissmann, during the years 1881 and 1882. A report of the journey was given in Cairo, Egypt, by Lieut. Wissmann, January 19, from which it appears that in going from the West Coast to Nyangwe, on the Lualaba, they passed several fine tribes of natives. The Tushilange and Basonge are spoken of as friendly, laborious, and highly skilled in all kinds of industrial arts. These tribes dwell on the rivers running northward into the Congo. After crossing one of these tributaries of the Congo, the Lubilash, itself as large as the Elbe, they came upon a tribe called Beneki, whose villages are described as models; well built and clean, the houses surrounded by gardens and palm trees. Some of these villages are so large that four or five hours were spent in marching through, and the population is estimated as numbering hundreds of thousands. The people are agricultural and well-to-do. Further on towards Nyangwe, the population was dense. From this point, memorable in connection with Livingstone and Stanley's explorations, Doctor Pogge returned westward, while Wissmann went eastward, crossing Lake Tanganyika to Ujiji, and on by way of Mirambo's and Mpwapwa to Zanzibar. Mirambo impressed him as “a capital fellow.”

STEAMER FOR LAKE TANGANYIKA.—A steam launch, bearing the name of the *Good News*, has been completed, by the London Missionary Society, for use in passing up and down this great inland lake of Africa. It is to be sent out in sections by way of Quillimane and Lake Nyassa. The little craft is fifty-five feet in length, and twelve feet in breadth.

CETEWAYO AT HOME.—The latest news from Zululand is that Cetewayo is making warlike preparations, either defensive or offensive. He is building three military kraals, and will be ready for whatever emergency may arise.

ARRIVALS AT LAKE VICTORIA NYANZA.—The reinforcements for the English Church Mission on Lake Victoria Nyanza, consisting of four missionaries, have arrived at the southern end of the lake. They took a new route through Mirambo's country, but we are not informed as to their impressions of the route. Mr. Joseph Thompson

's now on his way to explore the proposed route via Mombasa and the Mt. Kenia region.

CONGO MISSION. — Two new missionaries of the English Baptist Society have reached their stations on the Congo, one at Manyanga, and the other at Baynesville. Both of them had had their first attack of African fever, but were recovering and in good health.

BASEL MISSION. — Mr. G. G. Bagster informs us that the Basel Mission on the Gold Coast has just been re-enforced by the arrival of three young missionaries who have spent several months in England. The forces of the Christian Church are moving towards Africa with much greater rapidity than they were a few years ago.

INDIA.

THE NEW DISPENSATION. — This theistic movement in India calls for notice, not so much as a matter of hope as a matter of history. We fear that the claim to have hindered the progress of Christianity, put forth by its organ, *The New Dispensation*, is well grounded. Here is its own statement: —

“It is a fact that the Brahmo Somaj has been a powerful instrument in checking conversions in the capital cities and towns of the empire, and while only one sixth of the Christian converts are recruited from the upper castes, it will not do to ignore the great instrument which has had a large part in bringing about that result. Christian missionaries have not estimated aright the significance of the theistic movement in India, or they would not speak of it so contemptuously as they are in the habit of doing. A great upheaval is visible everywhere in the religious aspirations of the people; their minds are being gradually opened to the truths of the theistic faith, and there are many thousands at present in our society, who, though they are not theists, speak the language of theism, and measure actions by the rules actually laid down by the Brahmo Somaj.”

At the beginning of the present year, Kessub Chunder Sen issued a general invitation to all nations to unite with the “New Dispensation.” His claim of inspiration and authority is by no means concealed. It is not at all strange that taking this view of his mission, he has announced, since issuing this proclamation, that he has received a command to make a pilgrimage round the world. Unless something new occurs, we may expect to see him in the principal cities of Europe and America. We give here a portion of his proclamation: —

“Kessub Chunder Sen, a servant of God, called to be an Apostle of the Church of the New Dispensation, which is in the holy city of Calcutta, the metropolis of Aryavarta: to all the great nations in the world, and to the chief religious sects in the East and the West. To the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanac, and to the various branches of the Hindu Church. To the saints and the sages, the bishops and the elders, the ministers and the missionaries of all these religious bodies; grace be unto you, and peace everlasting. Whereas sectarian discord and strife, schisms and enmities, prevail in our Father's family, causing much bitterness and unhappiness, impurity and unrighteousness, and even war, carnage, and bloodshed. Whereas this setting of brother against brother, and sister against sister, in the name of religion, has proved a fruitful source of evils, and is itself a sin against God and man, it has pleased the Holy God to send to the world a message of peace and love, of harmony and reconciliation. The New Dispensation hath He, in boundless mercy, vouchsafed to us in the East, and we have been commanded to bear witness unto it among the nations of the earth. Thus saith the Lord: Sectarianism is an abomination unto Me, and unbrotherliness will I not tolerate. . . . Blessed are the peacemakers, who reconcile differences, and establish peace, goodwill, and brotherhood, in the name of the Father. These words hath the Lord our God spoken unto us, a gospel of exceed-

ing joy. The Church universal hath He already planted in this land, and therein are prophets, and all scriptures harmonized in beautiful synthesis. And these blessed tidings the loving Father hath charged me and my brother apostles to declare unto all the nations of the world, that being of one blood they may also be of one faith, and rejoice in one Lord. Thus shall all discord be over, saith the Lord, and peace shall reign on earth. Humbly, therefore, I exhort you, brethren, to accept this new message of universal love. . . . Every saint, every prophet, and every martyr ye shall honor and love as a man of God. Gather ye the wisdom of the East and the West, and accept and assimilate the examples of the saints of all ages. So that the most fervent devotion, the deepest communion, the most self-denying asceticism, the warmest philanthropy, the strictest justice and veracity, and the highest purity of the best men of the world, may be yours. Above all, love one another, and merge all differences in universal brotherhood. Beloved brethren, accept our love and give us yours, and let the East and the West with one heart celebrate the jubilee of the New Dispensation. Let Asia, Europe, Africa, and America, with diverse instruments, praise the New Dispensation, and sing the Fatherhood of God, and the Brotherhood of man."

JAPAN.

DOCTOR MACLAY, Superintendent of the American Methodist Missions in Japan, makes the following report:—"A spirit of religious revival, bringing 'times of refreshing from the presence of the Lord,' is spreading in Japan, both among the foreign community and among the Japanese Christians. I have not before seen anything like it since coming to Japan, and trust we are about to witness signal displays of Divine mercy in the conversion of many souls."

SWEDEN.

THE Mission of the American Methodists in Sweden had, at last reports, forty-nine native ordained preachers, with nearly three hundred unordained and local preachers, and about seven thousand communicants. A recent statement in the *Northern Christian Advocate* is most encouraging:—

"Sweden is undergoing a moral and religious reformation, like the Wesleyans in Great Britain and America a century ago. Our converts are not numbered in our statistics, because the prejudice against any but the State Church still is very great. Of two hundred converts in our meetings at Gotenburg, one hundred have joined our church. At recent meetings, between fifty and sixty have been converted, twenty-seven of whom united with us. At Orebro, over one hundred have joined us; on Krisinehamn Circuit, one hundred and seventy. At Karlstad, twice as many people crowd to the hall as can gain admittance. Karlskrona has three hundred new converts on probation."

POLYNESIA.

Fiji.—Recent tidings have been received of the death of Thakombau, the old Fiji King, who in the early days was a bloodthirsty cannibal, but subsequently became a humble and earnest Christian. The wonderful history of this king will be found in the *Herald*, of 1882.

The *Wesleyan Missionary Notices* gives letters, of October last, from Fiji, reporting a hopeful religious state. The Scriptures are in brisk demand, the editions of 5,000 copies of the Old Testament, and 50,000 copies of the New Testament, being nearly exhausted. Rev. Mr. Langham says:—

"In the section Matalombau, where Christianity was commenced in 1866, which was all heathen when you were here, we now return 35 preaching places, 461 full members, 384 on trial, 4,350 attendants on public worship, 1,055 children in our day and Sabbath

Schools; and at our missionary meetings held there in July, they gave the handsome sum of £157 (\$785). Visitors, of whom we have a goodly number now-a-days, express themselves agreeably surprised at the extent and satisfactory character of the work done throughout Fiji. Since I commenced this letter, news has come in of a stir among the people at Matalombau. Over one hundred have been received on trial since September 20. The whole district of Matalombau has been stirred, and there have been conversions in most of the towns.

"We have built a very substantial stone church in Bau, 97 feet by 45, walls 2 feet 7 inches thick, everything plain but substantial, the roof of iron, providing against fire and hurricane. The whole cost is paid, and we raised £600 at our last Missionary meeting at Bau. The people have done well, and have squeezed pretty hard; so that we have only £70 in hand towards Thakombau's stone church. I should like to see it complete before the old man dies, and he would, too. He has contributed nobly, having given about £150."

NATIVE CONGREGATION AT TONGA.—An English naval officer, whose vessel was taking Sir Arthur Gordon to the Fiji Islands, writes to *At Home and Abroad* of an assembly at Tongatabu, into which he happened to stroll. The letter shows what some of these native congregations are when no missionaries are present. After speaking of the chapel, and a number of natives clad in broadcloth whom he saw outside, the writer refers to what he saw on entering the chapel:—

"To my astonishment, I found about two hundred people inside, although the service did not begin till three quarters of an hour after this. The walls are decorated with highly colored paints. When I went outside I saw a tall old man (a native), evidently about seventy-five years of age, walking up the hill towards the chapel attended by a guard of native soldiers. I asked who the old chap was, and was told that he was the king; he walked up the hill into the chapel and took a seat—by the way, quite half an hour before the service began. I was the only white person in the place. The dress of the females was extremely gaudy,—at least the portion that you would consider dressed, which was about four fifths of them; the other fifth were very plainly dressed, a yard and a half of colored calico doing duty for dress, bodice, and skirt. It was laughable to see the ladies walking in high-heeled boots, tight waists, etc. They must all have been longing for the hour to come when they could take it all off and be at their ease. By the time I had run my eye over the congregation, the minister walked in, an old native about seventy years of age, his hair perfectly white. He mounted the pulpit, adjusted his spectacles, and after a few minutes announced the hymn, giving out each verse before it was sung. A native student started the singing, and it was grand, each and all singing so heartily, the old king joining in with the remainder. After singing, the two lessons were read in a distinct and impressive tone (although unintelligible to me). Another hymn, a short prayer ended with 'the Lord's Prayer, in which all hands followed the minister, and then the sermon from the words, 'Jesus said.' The old man spoke for about twenty-five minutes to a most attentive audience in the native tongue."

CENTRAL AMERICA.

MOSQUITO COAST.—Brief mention has been made heretofore of a marked revival at the Moravian stations on the Mosquito Coast. From the annual review of Moravian missions given in the *Periodical Accounts*, for December, the following additional facts are gleaned. By the end of July, the awakening, not to say the excitement, became general. There were deep convictions of sin and sudden changes. While there was some tendency to extravagancies, it was evident that the movement was not mere fanaticism, but the work of God's Spirit. Great care has been exercised to test the genuineness of the desires expressed by the crowds who have sought for religious advice and

comfort. The quickening received is continuing, and more than four hundred souls have already been received to the churches. At Karata alone two hundred and eleven persons have applied for instruction previous to baptism. The work seems to be genuine, and to promise much for the future.

Miscellany.

THE TRUST GIVEN TO US.

Think for a moment of the demands made upon Christian love by these enlarging opportunities of Christian conquest. The Lord admits us into the responsibilities of the grandest Christian century. Doubtless he might do this work without us. He might send legions of angels to minister to the Christ in his work of redeeming all nations; celestial choirs might sing the glad tidings on other hills than those of Bethlehem; but God chooses to lay restraint upon the yearnings of his own benevolence so far, at least, as to take us into the high responsibilities of his kingdom; and in some larger purpose of good than we may fully know, he waits for his chosen people to scatter world-wide the seeds which he quickly makes fruitful. To us, and for the highest final good, he commits, in the patience of his love, the work of reclaiming the fields laid waste by man's own sin. And now the urgent opportunities, the evident and increasing success of the gospel in lands which but yesterday were shut up in their own darkness, do tax the nerve of our Christianity. Have we courage enough for the great battle?—*Rev. Newman Smyth, D. D.*

ON THE OPIUM QUESTION.

In the interests of the gospel of our Lord Jesus Christ, so far as we are able to discover them, we once again, at a very critical period, record our protest against the active demoralization of Oriental races by our opium traffic. Bibles saturated with laudanum must be doubtful instruments of conversion. We must not be misunderstood. Missionary societies have kept themselves well aloof from connivance at

this odious blemish upon our Christian consistency; but it is hardly to be expected that those to whom they address themselves should uniformly make the necessary distinction. In their eyes we are the importers of both. The handle thus afforded to the enemies of the gospel, who abound everywhere, is only too conspicuous. The most superficial observer can grasp the character of the additional stumbling-block thus placed in the way of the reception of Christianity. We do hope that those who have undertaken the great responsibility of procuring the cessation of this evil will not faint by the way, for most assuredly their cause is a righteous one. Of one thing they ought to be well assured, that they have the hearty and active sympathy of those to whom the extension of the gospel is dear. Nor is there reason to believe that they will fail in the long run. It would be a disastrous thing for England, if, upon the flimsy pleas that have been urged, there should be persistence in a wrong which the whole civilized world exclaims against. We stand alone in this infamy, furnishing to the nations by our conduct only too plausible a motive for asserting that all our endeavors after righteousness are but a mockery, and that our zeal for religion is only a cloak for our covetousness. Who is the lover of his country, who is the Christian Englishman, who would not wish to see the reproach against us once and forever blotted out? We may not be able to undo or repair the past; but even the Chinese, when they behold us ceasing from sinning against them, might be led to imagine that after all there was some truth and reality in our profession of Christianity, and might be

led to inquire what could be the principle leading us to forego unhallowed gains for the desire of commending our faith by our practice. May the time of this not be of a distant future!—*Church Missionary Intelligence*.

BIBLIOGRAPHICAL.

The Philosophy of Missions: A Present-day Plea. By T. E. Slater. London: James Clarke & Co. pp. 127.

The author of this volume, in endeavoring to restate "in harmony with present-day knowledge and thought the grand reasons for Foreign Missions," seeks specially to show that the cause "ought not to suffer in the estimation of thoughtful persons from the current theories of the future life," alluding particularly to "conditional immortality" and "restorationism," without indicating which of the theories he mentions he himself adopts. The author takes decided exception to what he terms the "traditional doctrine," and argues that either of the other views ought not to check missionary zeal. While thus arguing, the writer says of the reception of these newer theories upon the cause of missions (page 36): "That it *has* affected it, we think there cannot be a doubt. Prevailing discussion on the future destiny of

the race has unquestionably relaxed the minds of many and slackened their missionary zeal. And it is, probably, the *uncertainty* that has gathered around the whole question of the future, rather than any definite apprehension of the truth of any particular theory that has created an indifference about the state of the heathen and cooled the ardor of missionary enterprise."

From Darkness to Light: A Story of the Telegraphic Awakening. By Rev. J. E. Clough, Ongole, India. American Baptist Publication Society. 16 mo. pp. 288.

This little volume presents in a very striking manner the bondage in which individual Hindus are held to their old religious rites and customs, and the great difficulties in their way to the acceptance of the gospel. No one can read this book without a better appreciation of Hindu character, and a broader sympathy for those who renounce friends and home and all things, to make confession of Christ; with sympathy also for missionaries who are contending with systems of error so thoroughly wrought into the intellectual and religious life of the people. We would heartily commend this volume as one likely to interest, as well as instruct, the youth of our Sabbath Schools.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

The Conversion of Mohammedans.—That the further progress of Islam in Africa and elsewhere may be stayed; that the destroying locusts which came up from "the great river Euphrates" may be subdued under the mighty hand of God; that this scourge, great and terrible and long-continued, may be effectually checked; that the benign influence of Christianity may be seen in full effects upon those governments and peoples which have set themselves in martial intolerance against it; that the oppressive and persecuting powers, which are controlled by Mohammedanism, may become friendly to the Name and Church of Christ; that the way of the Lord may be prepared among all the followers of the False Prophet; that those many millions which have hitherto been so stubborn a hindrance may be evangelized and prepared to take part in the diffusion and defence of the gospel of Jesus Christ.

For Adana, Samokov, Broosa, and other Mission Stations where revivals are in progress.

DEPARTURES.

March 29. From San Francisco, Mrs. Margaret S. Sprague, Miss Naomi Diamant, both returning to Kalgan, and Miss Flora J. Hale, of Chicago, Ill., who is to join the North China Mission at Pao-ting-fu.

DEATH.

March 29. At Holley, New York, Mrs. Ida C., wife of Rev. Hervey C. Hazen, formerly of the Madura Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Missionary work on Ruk. (Page 188.) [For the account of the first landing of missionaries at Ruk, see *Herald*, for May, 1880.]
2. Christian living and dying in Japan. Some questions asked. (Page 187.)
3. The cities of Northern Shanse and Mongolia. (Page 185.)
4. Native contributions at Tirupuvanam, Madura Mission. (Page 184.)
5. Converts in the Maratha Mission. (Page 183.)
6. Reports from villages and schools in Eastern Turkey. (Page 181.)
7. Progress in the Austrian Mission. (Page 179.)
8. The revivals at Adana and Samokov. (Pages 181 and 179.)
9. The work of God in Madagascar. (Pages 170 and 200.)

Special Offerings.

[ADDITIONAL, SO FAR AS DESIGNATED, TO REGULAR CONTRIBUTIONS.]

VERMONT.		L. PAGE, Mrs. M. H. MURDOCK, and Miss SARA F. BARNES, H. M. 500 00—600 00	
St. Johnsbury, Franklin Fairbanks, to const. M. F. NEWELL, N. P. STEVENS, L. L. BARTLETT, F. A. SAVAGE, and A. M. ANDERSON, H. M.	500 00	OHIO.	
MASSACHUSETTS.		Lyme, Cong. ch.	11 93
Andover, Edward Taylor,	50 00	Painesville, Reuben Hitchcock, for female education in Turkey,	1,000 00—1,011 93
Boston, Dr. and Mrs. A. C. Thompson,	100 00	CALIFORNIA.	
Dedham, 1st Cong. ch.	100 00	San Francisco, E. P. Flint,	100 00
Worcester, David Whitcomb,	1,000 00—1,250 00		
NEW YORK.			3,461 93
Brooklyn, Rev. W. F. Crafts,	100 00	Previously acknowledged,	10,329 29
Crown Point, GEORGE PAGE, to const. himself, Mrs. L. H. PAGE, Miss M.			13,791 22

Donations Received in March.

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Pownal, Cong. ch. and Sab. sch.	7 58	Orono, Cong. ch. and so.	6 76—36 89
Woodfords, Cong. ch. and so.	30 00—46 05	Piscataquis county.	
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Concord, 1st Cong. ch., to const. F. E. CLARK, Mrs. M. C. H. SEAVEY, and Mrs. S. DANA, H. M.	278 65
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Strafford county.	
Gilmanton, Cong. ch. and so.	7 00
Sullivan co. Aux. Society.	
Claremont, Cong. ch., m. c.	10 20
	424 14

<i>Legacies.</i> —Manchester, Mrs. Nancy C. Towne, by Nancy B. T. Greenough, for Papal Lands,	1,000 00
Swansey, Rev. Elisha Rockwood, by C. C. Denny, Leicester, Trustee,	1,000 00—2,000 00
	2,424 14

VERMONT.

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Springfield, Cong. ch. and so., 42-79; L. Whitcomb, 12,	54 79
Weston, Mrs. S. A. Sprague and Miss L. P. Bartlett, in memory of their mother,	2 00
Woodstock, 1st Cong. ch. and so.	28 63—127 24
	391 51

<i>Legacies.</i> —Orwell, Lovisa Root, add'l,	1,000 00
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MASSACHUSETTS.

Berkshire county.	
Curtisville, Cong. ch. and so., 8.60; G. E. D., 5,	13 60
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South Cong. ch. and so., 175;	396 24
A friend, 2,	
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Amesbury, Cong. ch. and so.	13 49
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Springfield, Olivet ch., with other dona., to const. J. S. APPLEY, H. M.	48 06
West Springfield, 1st Cong. ch. and so., 32; (15, acknowledged in April Herald as from Westfield, should have been from Park-st. ch., West Springfield),	32 00
Westfield, 2d Cong. ch. and so.	33 86—250 80
Hampshire co. Aux. Society.	
Chesterfield, Cong. ch. and so.	5 50
Enfield, Cong. ch., 60; Edward Smith, 80,	140 00
Hadley, Russell ch., m. c., 18.60; 1st ch., 18,	36 60
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Nathaniel Sears, 25,	34 00—741 10
Westhampton, Cong. ch. and so.	
Middlesex county.	
Auburndale, Cong. ch. and so.	200 00
Cambridgeport, Pilgrim ch., m. c.	13 42
Everett, Cong. ch. and so.	5 66
Lexington, Hancock ch.	20 00
Malden, A friend,	2 00
Newton, 1st Cong. ch.	75 73
Newtonville, Cent. Cong. ch.	45 93
So. Framingham, So. Cong. ch and so.	400 00
Sudbury, Union Cong. ch.	24 75
West Medford, Cong. ch. and so.	1 11
West Somerville, Cong. ch. and so.	8 00—796 60
Middlesex Union.	
Groton, Mrs. S. H. Phillips,	10 00
Norfolk county.	
Brookline, Harvard ch. and so.	219 59
Dedham, 1st Cong. ch. and so.	185 40
Holbrook, Winthrop ch.	74 78
Hyde Park, 1st Cong. ch., 43-54; do., m. c., 43.07,	86 61
Quincy, Cong. ch., m. c.	28 00
South Weymouth, 2d Cong. ch.	45 00
Stoughton, Cong. ch. and so.	20 00—659 38
Plymouth county.	
Hingham, Evang. Cong. ch.	15 96
Marshfield, 1st Cong. ch.	87 61—103 57
Suffolk county.	
Boston, Old South ch., 3.071; Shawmut ch., 1,200; 2d ch. (Dorchester), 800; Berkeley-st. ch., Charles C. Barry, 250; Immanuel ch., 200; do., "A," 115.60; Mt. Vernon ch., 259; do., Mrs. Parkhurst, 20; Park-st. ch., 237; Brighton ch., 193; Eliot ch., 32; Olivet ch., for Madura, 8.25; Highland ch., 7.79; X. Y. Z., 500; Estate of Henry B. Hooker, D. D., by A. W. Tufts, add'l, 200; Mrs. C. A. Spaulding, 100; Mrs. Benj. Perkins, 15; A friend, 5; J. P., 2; K. T., 2,	7,217 64

Chelsea, Central ch. and so., 20.84;	
Charles A. Stone, 80,	100 84--7,318 48
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Leicester, 1st Cong ch. and so.	142 63
Northboro', Cong. ch. and so.	55 00
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Worcester, Central ch., 266.57; Old South ch., 56.50,	323 07--538 92
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
East Douglass, Cong. ch. and so.	31 46

Legacies. —Brimfield, Mrs. A. H. Smith, by N. S. Hubbard, Ex'r,	90 54
Charlton, Clarissa Case, by A. E. Fiske, Ex'r, less expenses, 5,	1,616 59
Randolph, Ebenezer Alden, M. D., in part, by Rev. E. K. Alden, Ex'r,	1,000 00
Rockport, Rev. Wakefield Gale, by Justin E. Gale, Ex'r,	22 64
Sunderland, Mrs. Mari. A. Hubbard, by Wm. L. HUBBARD, constituting him, H. M.	100 00--2,829 77

RHODE ISLAND.

Cranston, Franklin ch.	30 00
Providence, Rev. Marcus Ames, 50; Chinese Sab. sch. of Benef. ch., for South China Mission, 20; Mrs. D. H. Leonard, 1,	71 00--101 00

CONNECTICUT.

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Collinsville, Cong. ch. and so.	7 25
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Manchester, 1st Cong. ch. and so., to const. T. S. HUTCHINSON, H. M.	107 50
Windsor, Cong. ch. and so.	51 04--571 22
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Northfield, Cong. ch. and so.	54 08
Thomaston, Cong. ch. and so.	31 52
Winsted, —	10 00--95 60
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East Hampton, Cong. ch. and so.	37 00--67 00
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Naugatuck, Cong. ch. and so.	40 00
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Waterbury, 2d Cong. ch.	460 88--545 98
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—, A friend,	5 00

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NEW YORK.

Ashville, Cong. Sab. sch., for "Morning Star,"	3 66
Brooklyn, Puritan ch., 37.37; Lee-ave. Sab. sch., for "Morning Star," 11.53,	48 90

Buffalo, Westm. Presb. ch.	10 00
Canandaigua, A balance,	25
Crown Point, 2d Cong. ch.	13 57
Durham, William Crawford,	9 00
Glens Falls, Mrs. Harriet N. Wing,	100 00
Hammondville, Cong. ch. and so.	2 43
Howard, Rev. A. Cooper,	10 00
Lisbon, 1st Cong. ch.	20 00
Malone, 1st Cong. ch.	42 50
New York, M. W. Lyon, to const. H. HAMMEL and G. B. WILLIAMS, H. M., 200; Broadway Tabern., C. N. Bliss, add'l, 100,	300 00
Oxford, Cong. ch. and so.	50 00
Perry Centre, Cong. ch., to const. H. B. HUDSON, Evangelist, H. M.	59 00
Richville, Rev. G. Cross and Annie E. Cross,	2 00
Suspension Bridge, 1st Cong. ch.	20 00
Verona, S. B. Brewster,	2 00--693 31

PENNSYLVANIA.

Philadelphia, Farrand Parker, Sharon, Cong. Sab. sch., for "Morning Star,"	9 00
	14 00--23 00

NEW JERSEY.

Chester, 1st Cong. ch., 15.34; 1st Cong. Sab. sch. and Young People's Society, for "Morning Star," 15,	30 34
Paterson, Auburn-st. Cong. ch.	7 35
Woodbridge, 1st Cong. ch.	15 13--52 82

MARYLAND.

Baltimore, George N. Cressy,	10 00
Frostburg, Cong. ch.	4 00--14 00

DISTRICT OF COLUMBIA.

Washington, Plymouth Cong. ch.	5 00
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VIRGINIA.

Herndon, Cong. ch.	10 00
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TENNESSEE.

Springfield, M. L. Minott,	2 00
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TEXAS.

San Antonio, S. M. N.	3 00
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FLORIDA.

Fernandina, H. G. Verger,	20 00
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ALABAMA.

Marion, A. W. Curtis,	5 00
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OHIO.

Aurora, Cong. ch.	14 35
Cleveland, Plymouth ch.	118 00
Cow Run, Cong. ch.	2 00
Delaware, Rev. John H. Jones, to const. Rev. W. BOWEN, Rev. R. M. JONES, Rev. G. HENSHAW, and Rev. J. L. DAVIES, H. M.	200 00
Geneva, 1st Cong. ch.	23 00
Glenville, Stella H. Wilcox, for Africa,	20 00
Kalida, M. J. G.	1 00
Kinsman, Cong. ch., H. L. Burnham,	10 00
Lyme, Cong. ch.	36 94
Mantua, Cong. ch.	12 00
Newark, Plymouth Cong. ch.	25 00
Newton Falls, Cong. ch.	14 00
Oberlin, W. M. Mead,	15 00
Radnor, Welsh Cong. ch.	10 00
Saybrook, Cong. Sab. sch., for "Morning Star,"	5 00
Toledo, Mrs. P. A. Nicholas,	4 00
Wellington, Edward West,	20 00--530 29

ILLINOIS.

Aurora, 1st Cong. ch.	5 00
Canton, 1st Cong. ch.	16 60
Chicago, 1st Cong. ch., 109.06; N. E. ch., 33.33; do., m. c., 12.58; Ply. ch., m. c., 32.06; U. P. ch., m. c., 13.80; H. G. Billings, to const. Mrs. E. A. BILLINGS, H. M., 100; E. Rathbun, 10.60,	311 43
Dover, Cong. ch.	55 60
Galesburg, 1st Ch. of Christ,	59 03

Glencoe, Cong. ch.	45 25
Godfrey, "The Church of Christ,"	32 00
Hennepin, Cong. ch.	11 00
Hampton, Cong. ch.	3 00
Illini, Cong. ch. and Sab. sch.	10 00
Lisbon, Cong. ch.	13 25
Lockport, 1st Cong. ch.	12 73
Malden, Cong. ch.	20 00
Odell, Cong. ch.	31 00
Poplar Grove, Cong. ch.	4 50
Providence, Cong. ch.	31 07
Rockford, T. P. Carleton,	5 00
Shabbona, 1st Cong. ch.	5 04
Sycamore, Cong. ch.	100 00
Woodburn, Cong. ch.	12 50—783 40

MISSOURI.

Webster Grove, Cong. ch.	47 00
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MICHIGAN.

Clio, Cong. ch.	5 13
Detroit, Philo Parsons, to const. Mrs. JULIA B. DANIELS, H. M.	100 00
Grand Haven, Cong. ch.	2 00
Kalamazoo, 1st Cong. ch., to const. Rev. C. O. BROWN, H. MONTAGUE, and S. A. GIBSON, H. M.	129 00
Olivet, Cong. ch., to const. Mrs. M. C. HANCE, H. M.	213 55
Romeo, Cong. ch.	73 55
West Bay City, John Brown, for W. Central Africa,	50 00—573 23

WISCONSIN.

Menasha, D. & G.	1 00
Riha Falls, Cong. ch.	23 59
Rusk, Mary C. Berry,	5 00—29 59

IOWA.

Anamossa, 1st Cong. ch.	8 44
Belmont, Rev. J. D. Sands,	1 00
Bowen's Prairie, Cong. ch.	6 35
Garnaville, Rev. G. M. Porter,	5 00
Genoa Bluff, Cong. ch.	20 00
Grinnell, A friend.	10 00
Kellogg, Cong. ch.	7 85
Lewis Cong. ch.	18 75
Stellapolis, Cong. ch.	14 50
Waverly, 1st Cong. ch.	10 00—101 89

MINNESOTA.

Glyndon, "The Church at Glyndon,"	12 17
Haycock, 1st Cong. ch.	2 51
Lake City, Cong. ch.	8 35
Luvera, H. L. Brewer,	5 00
Minneapolis, Plymouth ch.	53 78
Morristown, Rev. E. E. Rogers,	10 00
Northfield, Cong. ch.	39 48
Owatonna, 1st Cong. ch.	14 10
Zumbrota, 1st Cong. ch.	45 00—190 39

KANSAS.

Redpath, Cong. ch.	5 00
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NEBRASKA.

Nebraska City, Cong. ch.	5 30
Steele City, Cong. ch.	13 25—18 55

CALIFORNIA.

Oakland, 1st Cong. ch.	42 20
Pasadena, M. H. Foote,	5 00
San Francisco, Cong. Ass'n of Christian Chinese, 500; do., through Miss Harriette Carter, of Boston, 10; Mrs. Mary C. Waterbury, 50; making for the South China Mission,	560 00
Sonoma, Cong. ch.	12 00—619 20

OREGON.

The Dalles, 1st Cong. ch.	15 00
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WASHINGTON TERRITORY.

Houghton, 1st Ch. of Christ,	2 50
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DAKOTA TERRITORY.

Grove Hill, Cong. ch.	4 00
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NOVA SCOTIA.

Yarmouth, Cong. ch.	11 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

India, Maratha Mission, J. Elphinstone, Esq., 85; Mission teachers, Sirur, 10 20,	95 20
Italy, Florence, A friend,	50 00
Micronesia, from Likiakee, m. c., oil contrib. from his church,	103 45
Turkey, Van, Dr. G. C. Reynolds and wife,	50 00
	298 65

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.

For several missions, in part,	8,144 92
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FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer</i> ,	4,000 00
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MISSION SCHOOL ENTERPRISE.

MAINE.—Greenville, Cong. Sab. sch.	15 00
NEW HAMPSHIRE.—Hillsboro' Bridge, Cong. Sab. sch.	2 00
VERMONT.—Dummerston, Cong. Sab. sch., 14.30; Middlebury, Cong. Sab. sch., 19 50; St. Johnsbury, South Cong. Sab. sch., for schools of Rev. H. N. Barnum, 100,	133 80
MASSACHUSETTS.—Lakeville, Precinct Sab. sch., 7.55; South Amherst, Cong. Sab. sch., 1.02; West Newton, Red Bank Co., for teacher in Aden, Turkey, 78.25; Whitinsville, Cong. Sab. sch., 20,	106 82
CONNECTICUT.—East Haddam, 1st Cong. Sab. sch., for Kioto Training-School, 15; Middletown, 1st Cong. Sab. sch., 30; New London, 1st Cong. Sab. sch., 16.01; Windsor Locks, Cong. Sab. sch., for Kioto Training-School, 50,	111 01
NEW YORK.—Rodman, Cong. Sab. sch., 13; Sandy Creek, Cong. Sab. sch., for Turkey, 12.40; Sayville, Cong. ch., for Aiji, Fujita, 30,	55 40
NEW JERSEY.—Hoboken, 1st Pres. Sab. sch., for scholar in Harpoot,	40 00
DISTRICT OF COLUMBIA.—Washington, 1st Cong. Sab. sch., for Japan,	50 00
OHIO.—Burton, Cong. Sab. sch., for seminary at Amanzimtote, 5; Pittsfield, Cong. Sab. ch., 5; Miss Baldwin, soc. for school at Amanzimtote; North Madison, Cong. Sab. sch., for Africa, 2; Springfield, Cong. Sab. sch., 20; Unionville, Cong. Sab. sch., for Africa, 5.05,	37 55
ILLINOIS.—Chicago, N. E. Sab. sch., 3.50; Odell, Cong. Sab. sch., 14; Oswego, Cong. Sab. sch., 2.03; Ottawa, 1st Cong. Sab. sch., 20.93; Udina, Cong. Sab. sch., 4.97,	45 43
IOWA.—Denmark, Cong. Sab. sch., with other dona., to const. Prof GEORGE W. BINGHAM, II. M., 41.68; Dubuque, Cong. Sab. sch., 7.20; Oldfield, Highland Cong. Sab. sch., 6.80,	55 68
MINNESOTA.—Sauk Centre, Cong. Sab. sch.	10 00
MICHIGAN.—Calumet, Cong. Sab. sch., 23.11; Detroit, Woodward-ave. Sab. sch., 35.88,	58 99
WISCONSIN.—Genesee, Cong. Sab. sch., classes no's. 3 and 4,	3 00
KANSAS.—Fort Scott, 1st Cong. Sab. sch.	1 02
	725 70

Donations received in March,	32,058 76
Special Offerings " "	3,461 93—35,520 69
Legacies, " "	6,073 37

41,594 06

Total from September 1, 1882, to March 31, 1883: Donations, \$214,541.24; Legacies, \$46,232.27=\$260,780.51.

FOR YOUNG PEOPLE.

TOIL AND TRIUMPH IN MADAGASCAR.

THE Island of Madagascar, lying two hundred and fifty miles east of the coast of Africa, is about one thousand miles long, and from two to three hundred miles broad. Its area is larger than that of the New England and Middle States, with Virginia, or about twice that of Great Britain and Ireland. Little was known of this vast island until the early part of the present century, when the English sent a friendly embassy to King Radama, a wise and able ruler, who welcomed the foreigners.

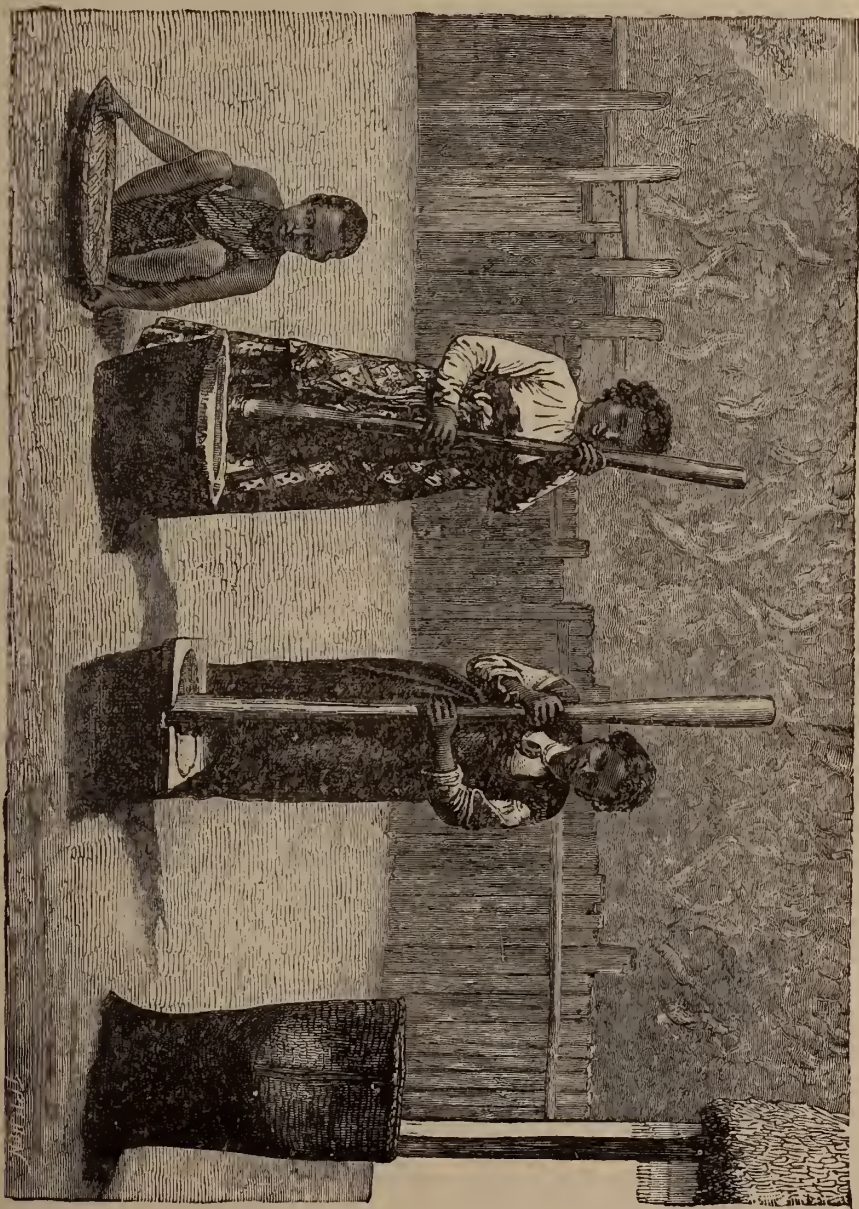
The first missionaries landed in Madagascar in 1818, but they retired, and the mission was not begun till 1820. The first comers found a singular people, busy and shrewd, but ignorant and superstitious. They are called the Malagasy. They had no written language, and, of course, no books. Most of the people were filthy and half-naked, and their morals were shocking. They worshiped idols, and were subject to cruel superstitions, among which was one that certain days were unlucky, and that children born on these days must be put to death, or evil will come to their parents. In one of the tribes all the children born on Tuesdays were destroyed. Multitudes of lives were also destroyed by the *tangena* ordeal, a trial by poison which was supposed to test the guilt or innocence of one accused of crime or of witchcraft. The trial was conducted in the following way: The suspected person was made to swallow three square pieces of a fowl's skin, and after a time a portion of two nuts of the tangena tree, an active poison, was administered. If, in the vomiting which followed, the pieces of skin were thrown up uninjured, the person was pronounced innocent of the charge. But even then the poison was often fatal in its effect, so that the victim died, whether the ordeal pronounced him innocent or guilty.

King Radama, who welcomed the missionaries in 1820, allowed them to open schools, and the next year he sent his nephew and ten other young men to England to be educated. At the time of his death, in 1828, there were four thousand pupils in the schools, but neither Radama, nor any of his people, had accepted the Christian faith. He sought only the education which the missionaries could give. His Queen, Ra-na-va-lo-na, after murdering all who stood in her way, seized the throne and commenced her long reign, marked by bloody persecution of those who had anything to do with the Christians.

At her coronation, in June, 1829, Ranavalona took two of the national idols in her hands, saying, "I received you from my ancestors. I put my trust in you, therefore support me." At first she permitted the missionaries to teach and preach, seeing the advantages of the education they imparted; and in 1831, thir-

teen years after the first missionaries had landed, the first converts were baptized, and what has well been called the "Martyr Church" of Madagascar was formed. But the permission was soon withdrawn and the most violent persecution began.

NATIVES OF MADAGASCAR POUNDING RICE



All who refused to worship the national idols were declared criminals. Many suspected persons were compelled to submit to the tangena ordeal. The Queen summoned an assembly at the capital, at which it is said one hundred thousand people were present, and death was declared to be the penalty to be visited upon

all who should not within one week renounce the Christian faith. It appeared that twenty-four hundred of the Queen's own officers were more or less implicated, and she so far relaxed her decree that four hundred of them were reduced to the ranks, and two thousand were simply fined.

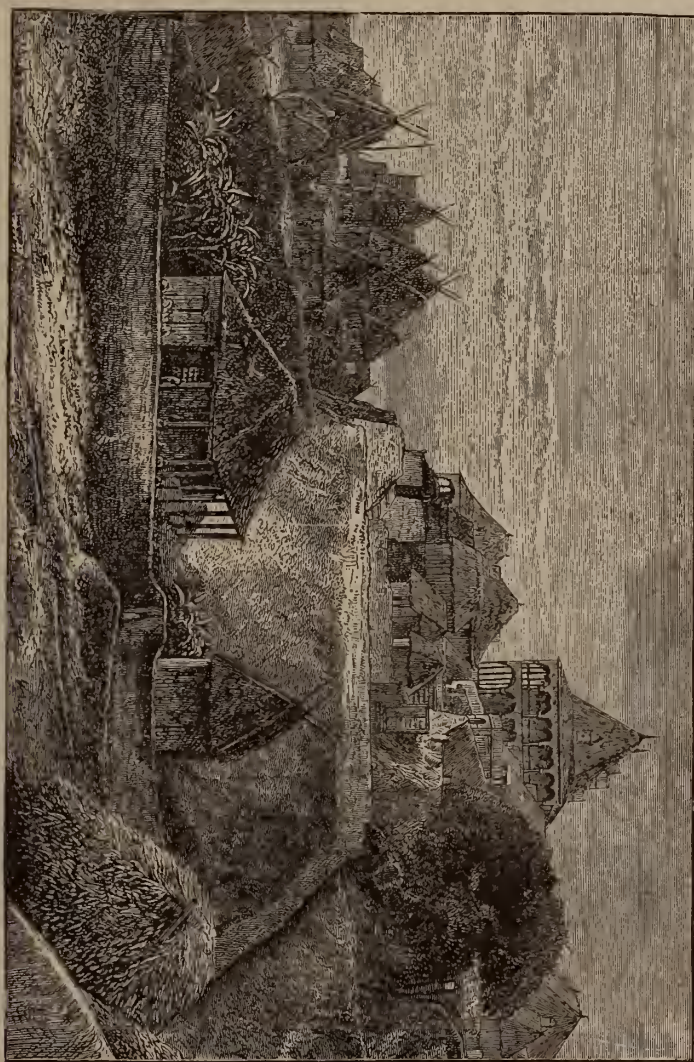
Under this persecution many of the people fell away from the faith, but thousands of them remained steadfast. They would meet secretly in each other's houses, or they would go twenty or more miles for a midnight meeting in some secluded valley or on a rocky mountain side. Here they would read from God's Word, and sing their hymns of praise. Strangely did their numbers increase during this "Time of Darkness." Ranavalona reigned for thirty-two years, and ten thousand Christians were punished, either by death, or exile from home, or by a heavy fine; and yet at the end of her reign, there were many more Christians in Madagascar than there were at the beginning. The oppressed disciples had not the support of the English missionaries, for they were obliged to leave the country in 1836. The first martyr, a young woman named Rasalama, fell by the executioner's spear, August 14, 1837. In the years which followed, hundreds met a cruel death in one form or another, because they would not deny Christ. Some were thrown head-foremost into pits and were drowned in boiling water, others were cut in pieces, or were burned. Some were stoned. There was a high precipice at Antanavirivo, the capital, near the Queen's palace, to the top of which some of the victims were taken, their arms and feet tied, and they were hurled upon the rocks below to meet instant death. There were yet other shocking forms of death employed to terrify the people, and keep them from accepting the new religion. But in vain. The blood of the martyrs has always been the seed of the church, and the wonderful patience and courage of those who were called to face death, led many to embrace the Christian faith. When Rasalama was put to death, a by-stander exclaimed: "If I might die so tranquil and happy, I would willingly die for the Saviour, too."

The persecution was specially fierce in the year 1849, when the Queen sent a message to the Christians asking why, since she had killed some and put others in fetters, and made them slaves, they had not given up praying. The Christians answered that reverence for God and his law made it necessary for them to pray. The Queen was furious; men and women were arrested; four persons of noble rank were condemned to be burned alive, while fourteen others were sentenced to be thrown from the precipice. Hundreds of less prominent offenders were fined, or publicly flogged. As the nobles were led to the stake they sang hymns of trust, and when the flames wrapped their bodies, those near them could hear their prayers and praises. Just then the rain began to fall, putting out the fires, so that they had to be rekindled, and while this was done an immense triple rainbow formed, and one end of the arch seemed to the spectators to rest on the very spot where the martyrs stood. Then the other prisoners were taken to be hurled from the rock in the presence of the vast crowd.

But the end of this cruel Queen came at last. At her death, in 1861, her son, who had secretly favored the Christians, was made king, and on the day of his coronation he proclaimed religious liberty to all his subjects. He reigned but two years, but under his Queen, who filled the throne for five years, there was full toleration for the Christians.

Fifteen years ago, in 1868, the present Queen of Madagascar was crowned as Ranavalona II. Very different in character is she from her predecessor of the same name. At her coronation no idols or idolatrous services were seen. She caused a table to be placed by her side, on which lay a Bible and the laws of Madagascar, while the canopy over her had the four mottoes : "Glory to God" ; "Peace on

VIEW IN ANTANAVIRIVO, THE CAPITAL OF MADAGASCAR.



Earth" ; "Good-will to Man" ; "God be with us." Shortly afterward the Queen and her husband, the Prime Minister, were baptized by a native pastor ; and since that time the royal pair have given every evidence that they are sincere and humble disciples of Jesus Christ. The simplicity and fervor of their characters are quite remarkable. Everything that could be done by them to help forward Christian work in the kingdom has been done. They have encouraged

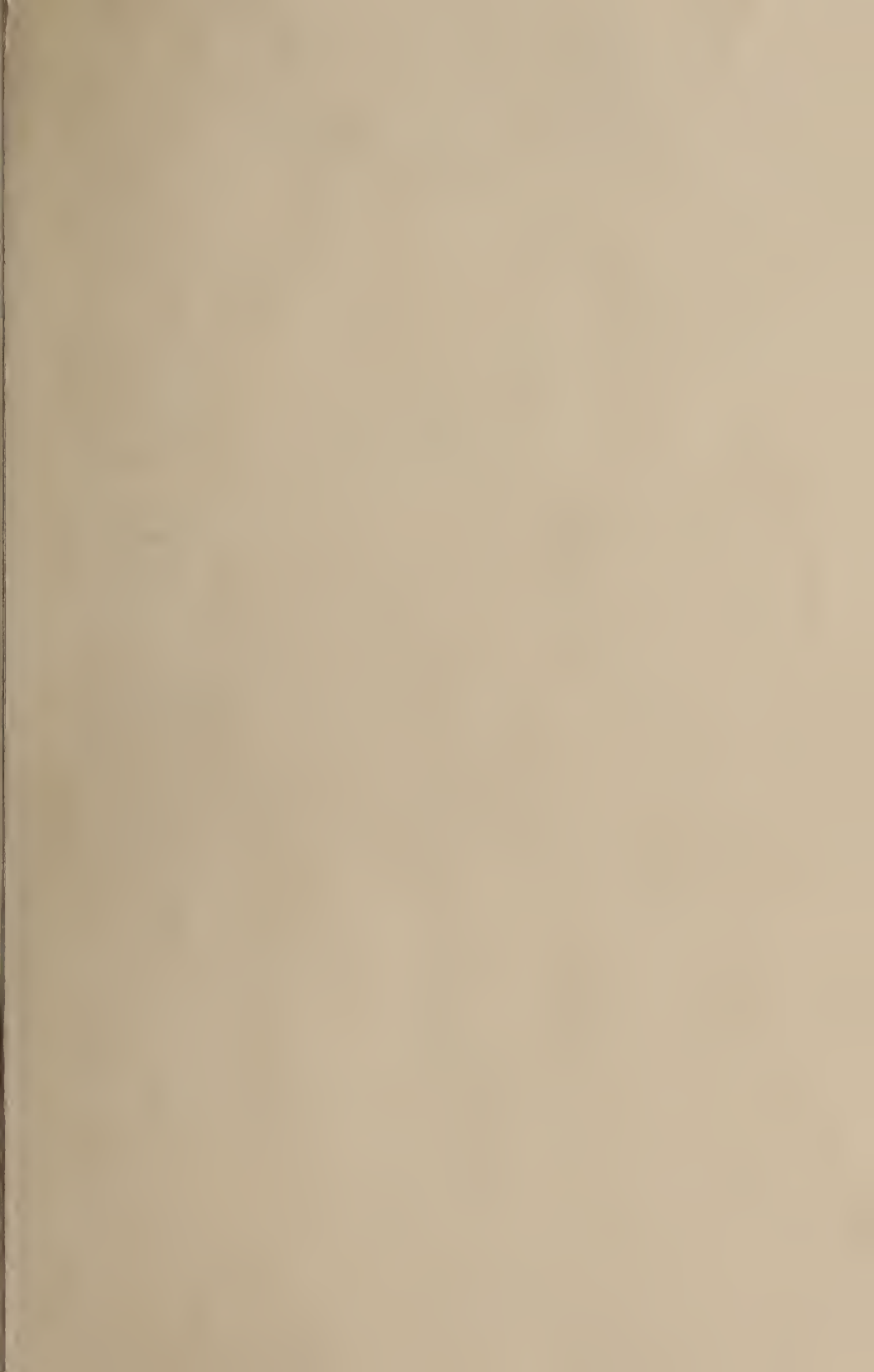
the people to build memorial churches, and several noble edifices now mark the spots where the martyrs fell. So eager were the people to have share in these memorials to the faithful witnesses for Christ, that officers of high rank, with their wives, were sometimes seen laying the brick, or bringing the mortar. The national idols, which the people superstitiously feared to touch, were destroyed by the Queen's order, and Madagascar to-day, in its government and in



RAVONANAHITRANIARIVO, CHIEF OF THE MALAGASY ENVOYS.

the purpose of its people, is a Christian kingdom, with over four thousand native preachers, and nearly a quarter of a million souls under Christian instruction.

This brief story of one of the most remarkable changes ever wrought in a nation in a brief time by Christian missions will, we hope, lead many to read the full account as found in Mr. Ellis' most interesting books on Madagascar. Many will be glad to see the above excellent likeness of the chief of the Malagasy Embassy, which has just visited Europe and the United States.

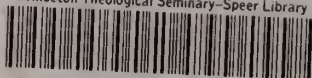


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